

OF THE CATHOLIC
CHURCH
IN THE

With a selection of the Queen } Natural }
of the Queen } Politics } OF ARMENIANISME

By F. R. O'V

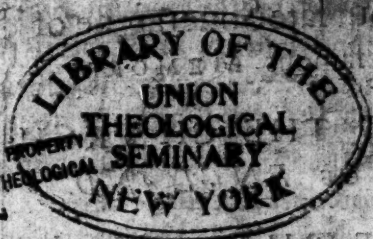
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OF THE GETHO
STOCK CHURCH

NOV 11 1944

By F. R. Rogers

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To the Reader.

1626
TR 6
Cp 2

Having heard of a publike declaration, made by a reverend and right worthy Divine, of his Most Excellent Majesties Resolution and Decree, to oppose *Arminianisme*; I thought it a fit time to put in order some pieces, which being set together, might amount to an evident Proove and Testimonie, that his Majestie, herein hath merited most glorious and incomparable Titles, even such as haue in them the Weight and Substance of High and supream Excellence.

Doctor Bale
quod in his Con-
tra ad clerum.
Febr. 27.

For first, herein Hee is the Successor of his Father (as in Bloud and Royalty, so) in his excellent Thoughts, Designes, and Actions: for this is a proceeding and going on in the same worke, wherein the most learned King, and absolute Iudge of Doctrines, began a most noble Foundation. His zeale in this matter, would not bee bounded with the seas, but on the wings of an heavenly fire flying beyond them, it there consumed the fifties and their Captaines, it dissolued the Bands of the Enemies of the truth.

A 2

Secondly,

To the Reader. O T

Secondly, herein the Title of Nursing Father of the Church, a Title given to Religious Kings by the heavenly Oracles, more strongly fastneth and spreadeth the Rootes of it. So that at once the same Person, hereby acquireth the Dignitie, both of a perfect Sonne, and a glorious Father. When the Doctrine of a Church is cherished, the life of a Church is cherished; and when a contrary Doctrine is opposed, then the Doctrine of a Church is cherished.

Thirdly, hereby the Title of Defender of the Faith, hath still more Realitie put into it, and it is made more vnlike to those empty Titles, that haue the Word without, and not the matter within.

Each of these I hope shall appeare in that which followeth. For though it consists of many seuerall pieces, like vnto broken accounts, yet I hope, being all set together, they will arise to make vp the promised summes, both in weight and number.

F. R.

THE

The Doctrine of Predestination delivered, and approved by King

JAMES, our late Sovereigne of
Famous Memorat.

God hath two wills, a revealed will towards us, Medit. on the
Lords prayer.
and that will is here understood; hee hath al-
so a secret will in his eternall counsell, where-
by all things are governed, and in the end made ever
to turne to his glory: often times drawing good effects
out of bad causes, and light out of darknesse, to the
fulfilling either of his Mercy, or Iustice. The first
Article of the Apostles Creed teacheth us, that God is
almightie, how ever Vorstius and the Arminians
thinke to rob him of his eternall Decree, and secret
will, making things to bee done in this world, whether
he will or not.

Wee doubt not but that their Ambassadors which
were with us about two yeares since, did informe them Declarat against
Vorstius.
of a fore warning that we wished the said Ambassadors
to make unto them in Our name, to beware in time of
seditions and hereticall Preachers, and not so suffer
any such to creepe into their state. Our principall mea-
ning was of Arminius, who though himselfe were
lately dead, yet had he left too many of his disciples be-
hinde him. Wee had well hoped that the corrupt seed which that
enemy of God, Arminius, did sow amongst you some
few yeares since (whose disciples and followers are yet
so bold, and frequent within your Dominions) had

given you a sufficient warning, afterwards to take
 heed of such infected persons, seeing your owne
 Countrey-men already divided into factions upon this
 occasion, a matter so opposite to unitie (which is in-
 deed the onely prop and safety of your state next un-
 der God) as of necessitie, it must by little and little
 bring you to utter ruine, if wisely you doe not provide
 against it; and that in time. Thus while his Maie-
 stie is an enemy to the enemies of Prædestinati-
 on, he is a friend and protector to that Doctrine,
 whose enemies he doth oppose.

Articl. agreed
 on anno 1615.

The Articles of Ireland agreed on in his Maie-
 sties Raigne, cannot bee thought to containe any
 other Doctrine, but such as was approued by his
 Maiestie. In them we reade.

Num. 15.

The cause mouing God to prædestinate to life, is not
 the fore-seeing of faith, or perseuerance, or good works,
 or of any thing which is in the person prædestinated;
 but ONLY the good pleasure of good himselfe. For
 all things being ordained for the manifestation of his
 Glory, and his Glory being to appeare both in the
 workes of his Mercie, and of his Iustice, It seemed
 good to his heauenly wisdom, to chuse out a certaine
 number, towards whom hee would extend his unde-
 serued Mercy, leaving the rest to bee spectators of his
 Iustice.

And that wee may yet more punctually know
 this Doctrine there allowed by Him, to bee verily
 his owne Doctrine, we reade thus from his owne
 Dictates.

Medit on the
 Lords prayer.

God draweth by his effectuall Grace, out of that un-
 tainted and corrupt masse, whom hee pleaseth for the
 worke

works of his Mercy, leaving the rest to their own
ways which all lead to perdition.

Predestination and Election dependeth not, upon
any Qualities, Actions, or Works of Man, which be
mutable, but upon God his eternall, and immutable
Decree and Purpose.

THE DOCTRINE OF THE Church of England concern- ing Predestination.

Predestination to life is the everlasting purpose of
God, whereby before the foundation of the world
was laid, he hath constantly decreed by his counsell
secret to us, to deliver from curse and damnation
those whom he hath chosen in Christ out of mankind,
and to bring them by Christ unto everlasting salvation
as vessels made to honour, wherefore they that be in-
duced with pre-excellent a benefit of God, be called ac-
cording to Gods purpose, by his spirit working in
due season, they through grace, by that calling, they
be justified freely, they be made sonnes of God by adop-
tion, they be made like the image of his only begotten
Sonne Iesus Christ; they walke religiously in good
works, and at length by Gods mercie, they attaine to
everlasting felicitie.

Upon the Articles of the Church of England,
there is set forth an Analysis of these Articles, re-
solving them into propositions; which proposi-
ons be such as manerly and approueth by the
authority

Article 17.

Master Rogers
Chaplain to
Arch-Bishop
Hammond Sec-
the Epistle De
disputis where

hee affirmeth
these proposition
s to be main
tained by the
Church of Ire
land,

7. Proposition.

authority of the Church of England: and this Analysis, vpon this Article of Prædestination, thus inferreth.

Hereby is discovered the impiety of those men which thinke, that man doth make himselfe eligible for the kingdom of heauen. And that, God beholds in every man whether he would use his grace well, and beleue the Gospell, or no, and as hee saw a man affected, so did prædestinate, chuse or refuse him.

But the Analysis it selfe plainly according to the Article rectifieth this disorder, and makes Iustification, Sanctification, and Glorification, to flow from Prædestination; so that Prædestination depends not on them.

7. Proposition.

Divers be the effects of Prædestination, but chiefly it bringeth to the elect Iustification by Faith in this life, and in the life to come, Glorification; alwayes a conformitie to the Image of the only begotten Sonne of God, both in suffering here, and injoying immortall glorie hereafter.

The heavenly wisdom of our Church in this point, is so fully and plainly expressed by her selfe, that shee needes not to bee iustified of her children, yet *ex abundanti*, I adde one or two Testimonies; but first admonishing the Reader to take notice of the Doctrine of the Church of Ireland, before set downe, and withall to beware that hee thinke not two Doctrines to be taught in these Churches, but one.

Doctor Field of
the Church of
Ireland.

Before Augustines time, many great and worthy Prelates and Doctors of the Church, not having occa
sion to enter into the great handling of that point of
Christian

Christian Doctrine, did teach that men are Predestinate for the fore-sight of some things in themselves. And Augustine himselfe in the beginning of the conflicts with the Pelagians, was of opinion; that at the least for the fore-sight of Faith, men are Elected to Eternall life, which afterward he disclaimes as false and erroneous, and saith that mans salvation dependeth on the efficacy of that grace which God giveth, and not his purpose of saving upon the incertainty of mans will. This Doctrine of Augustine was received and confirmed in the Church against the Pelagians and Semi-pelagians.

Thus is our Doctrine the Doctrine of the Church, upon advise and due examination: the other Doctrine is the error of those that had not duely entred into the exact handling of this point. Now to follow an error, when the truth is upon due tryall cleared and brought to light, brings that sentence to passe which *Lirmensis* pronounceth. *Absolvantur Magistri, condemnantur discipuli.* The Masters are freed, and the Schollers are condemned. For the one erred by infirmities, and wanting the occasion of not-erring; the others erre out of more wilfulnesse, and stumble in the day time, having a faire occasion of not-erring, of not-stumbling.

Vincens Lirm.
cap. 11.

Doctor *Fr: white* Deane of *Carlile* acknowledgeth the Doctrine of *St. Augustine*, to bee the Doctrine of the Church of *England*, in these words.

Although our Tenet concerning Predestination, be no other then Saint Austin and his Schollers maintained against the Pelagians. Reply to Fisher. pag. 275.

Now *Saint Austins* opinion is presently to appeare in his owne words, as before it hath bene shewed by

Doctor Field. And in the point of Free will we shall see that the most learned and iudicious King IAMES yeelds this consent by name to the same Saint Augustine. Thus is there a perfect harmonic betweene this great King, the Church of England, and the Catholicke Church; which that wee may more evidently see on the part of the Catholicke Church, behold here what shee teacheth by her chiefe Fathers, Doctors, and Teachers.

THE DOCTRINE OF THE
Catholicke Church concerning Election or
Prædestination, taught by the Fathers,
and subscribed by Doctors and
School-men.

Infin Martyr
Dial. cum
Tryph. Ind.

Non putatis (ô Viri) nos unquam hac in Scripturis
intelligere potuisse, &c. Doe you thinke (O men)
that wee could euer haue vnderstood these things in
the Scriptures, except wee had receiued grace by the
will of God, who willed that wee should vnderstand
these things? of which grace you being destitute (that
is, the Iewes) haue vnderstood none of them, that it
might be fulfilled, which is taught by Moses: They
haue prouoked me by strange Gods, &c. And I will
prouoke them by that which is no Nation. *Dialog.
cum Tryph.*

Nos elegit Deus, &c. And againe, God Elected vs,
and was made manifest to them that sought him not.
Behold, saith hee, I am the God of a Nation, which
God anciently promised to Abraham, when hee told
him

him that he should be the Father of many Nations.

Elegit Deus non naturam, &c. God did Elect, not those that are better by nature, but those that are worse.

*Item lib. 2.
cap. 34.
Id. lib. 3. cap. 33.*

Prædestinavit Deus, &c. God Predestinated the first naturall man, that he should be saved by the spirituall man: And hee proves his salvation to be necessary. Cap. 32.

Neg. ad hoc pretijs aut ambitiu, &c. Neither is there need of money, industry, and mans hand, that mans chiefest dignitie or power, should be gotten by some excellent worke, but it is the free and ready gift of God. As freely as the Sunne shineth, the Fountaine watereth, the showre moysheth, so doth the heavenly Spirit Powre it selfe into vs.

*Cyprian de
More.*

Iacobus Apostolus docuit, &c. Iames the Apostle hath taught: Of his owne will begate hee vs by the word of truth: therefore of all the regenerate, yea, and of all that by creation were generated, it is the will of God by the word of God that doth create, and regenerate whatsoeuer pleaseth him.

*Athanasius,
Cent. Arrian. 4.*

Quoniam animarum Medicus, &c. Because the Physitian of soules came not to call the iust but sinners to repentance, therefore hee ORDAINED, that whatsoeuer was worst in every company, should bee soonest CALLED. The worst of all men that inhabite the earth, were the Heathen, and they are preferred first to be Called.

*Hilary in
Psal. 48.*

Non volentis, &c. Perseuerance is not in him that willet, nor in him that runneth. For it is not in the power of man, but in God that sheweth Mercie, that thou shouldst be able to accomplish, that which thou hast begun.

*Ambrose in
Psal. 118.
Serm. 10.*

Ex si longe est a peccatoribus salus: &c. And againe.

B. Sermon. 20.

Though saluation be farre from the wicked, yet let no man despair, because many bee the Mercies of God. Those that by their owne finnes are perishing, by the Mercie of God are freed. I will haue mercie (saith he) on whom I will haue mercie. He hath appeared plainly to them that sought him not, he hath called those that fled from him.

Hierome ad
Ruffin. lib. 1.

Non eliguntur Paulus, &c. Paul and those which are like him are not Elected, because they were holy and vnspotted, but they are Elected and Prædestinated, that in their liues afterward in good workes and vertues, they might be holy and vnspotted.

But though before this time the Fathers had not clearly discovered, nor delinered the Doctrine of Prædestination, it ought to be no preiudice to the Doctrine. For

Augustin. de pra-
dest. Sancti,
cap. 14.

What need is there, that we should bee driuen to search the workes of those who before this Hæresie (viz. of Pelagius) arose, had no necessitie to busie themselves in this question, so difficult to bee resolved: which yet surely they would haue done, if they had bene enforced to answer this kinde of men.

Yet he also sheweth that this Doctrine was ever (at least impliedly) in the faith of the Church.

De bono persecut.
cap. 23.

Let him say, that the Church had not at all times in her Faith, the truth of this Prædestination, and Grace, which now with more diligent care is defended against the new Hæreticks; let him, I say, affirme this, that dares to say that shee did not at all times pray, or that she did not sincerely pray, both that vnbeleeuers might belecue, or that beleeuers might perseuere.

His owne opinion is to be found in many of his works; where

wherefore I only produce one or two places for patternes.

De his quibus peccatum sententia iusta decenterat, &c.

Out of those to whom the severitie of Iustice ad-
judgeth punishment according to the vncexpressible
Mercy of his secret dispensation, he choost out vessels
which he might fit vnto Honour, both deliucting
some from wrath to come by a free calling, and lea-
uing other to the sentence of Iustice.

Miseretur scilicet magnae bonitatis, &c. Hee hath
Mercie with Goodnesse, hee hardneth without inu-
sice; so that he that is freed may not boast of his
merits, neither he that is damned may complaine of
any thing but his merits. For Grace alone differen-
ceth the Redeeded from the Lost, whom one com-
mon cause deriued from the roote, had vnited toge-
ther in one masse of destruction.

Prædestinationem Dei nullus Catholicus, &c. The Præ-
destination of God no Catholicke doth deny. Now
the faith of Prædestination is established by manifold
authorities of the holy Scriptures, yet vnto it, it is
not lawfull to ascribe, any of the sinnes of men, who
came to their pronenesse vnto sinne, not by Gods cre-
ation, but by their first Fathers transgression. From
the punishment whereof, no man is freed, but only
by the grace of our Lord Iesus Christ, prepared and
Prædestinated in the eternall counsell of God, before
the foundation of the world.

*Pia constantique doctrinā abundanter probauit, (Aug-
ustinus) &c.* Augustine by a godly and constant
Doctrinē abundantly proued, that Prædestination
was to be preached to the Church, in which Præde-
stination is the preparation of Grace; and Grace is

to be preached in which is the effect of Prædestinati-
on ; and the fore-knowledge of God, wherein hee
fore-knew before all ages, on whom he would con-
ferre his gifts. Of which preaching, whosoever is an
impugner, he is a most open defender of Pelagian
pride.

*Prosper ad
Rufin.*

Inno non erunt, non solum Romanam, &c. They know
that not only the *Romane* and *Africane* Church, and
all the sonnes of promise, through all the parts of the
world, doe agree with the Doctrine of this man (*An-
gustine*) as in the whole Faith, so in the confession of
Grace.

*Homes de Bishop
of Rome.*

*In his Epistle to Possessor a bishop of Atrick, seeking
counsell of him concerning the reading of the booke of
Faustus, That the Catholike Church doth maintaine
the Doctrine of Saint Austine, and particularly name
his writing to Hillarius and Prosper, in which the Do-
ctrine of Free Prædestination is maintained and de-
fended.*

*Petrus Diaconus
de incar. & gra.
Christi.*

Hæc si ita sunt ut hæretici iactant, &c. If things
goe so as the Heretickes boast, then have they com-
prehended the vnsearchable, and incomprehensible
iudgements of God, &c. And the Scriptures de-
ceauus vs which saith, that the iudgements of God
are incomprehensible. But we beleeuing them to be
incomprehensible doe affirme, that out of one masse
of perdition, some are saved by the goodnesse and
grace of God, and others are forsaken by his most iust
and secret Iudgement.

*Fulgensius de
Incar. & gra.
in fine.*

Deus qui hominem condidit, &c. God who made man,
by his Prædestination fore-appointed to whom hee
would giue the gift of illumination to beleue; and
the

New York

the gift of perseverance to profit and persist, and the gift of glorification to raise, who no other wayes performed in Deed, than he hath ordained in his unchangeable Will. The truth of which Prædestination by which the Apostle witnesseth, that we are Prædestinated in Christ before the foundations of the world; if any man refuse to receive with the beleife of the heart, or to speake with the confession of his mouth, if before the last day of this present life, hee doe not cast off the stubbornesse of his error, whereby he rebelleth against the true and living God; it is plaine that hee doth not pertaine to their number whom God in Christ freely chose, and Prædestinated before the foundation of the world.

Nemo ergo perferatari appetat, &c. Let no man bee earnest to search why one is chosen; when another is reiected, or why one is reiected when another is chosen: because the face of the deepe is covered, and Saint Paul himselfe witnesseth, that his iudgements are unsearchable, and his wayes past finding out.

Gregory the
great. Moral. in
Iob, lib. 29.
cap. 15.

There is a twofold Prædestination; either of the Elect vnto rest, or of the Reprobate vnto death. Both are done by the iudgement of God; so that hee euer causeth the Elect to follow heavenly and inward things, and by forsaking the Reprobate, he suffereth them to follow earthly and outward things.

Isidore.
Hispalensis.
Sen. lib. 2. cap. 6

Beda expoundeth the ninth to the *Romanes*, in the sense and sentences of Saint *Austin*, and therefore concurreth in the same Doctrine of Prædestination:

Prædestinatio non solum bonorum est, &c. Prædestination is not only of good; but it may be said also of euill, as God is said to doe the euill which hee doth not,

Aufelme. de Cons.
cor. præf. &
grat. 1.

not, because he permits it. For he is said to harden a man when he doth not soften him, and so lead into temptation when he doth not deliver. Therefore it is not vnfit that hee should thus Predestinate, while he doth not amend euill men, nor their euill deeds. But yet he is said more specially to foreknow good things, because in them, he makes that they be, and that they be good: but in the euill things he makes but their being, not the euill of their being.

Idem in Rom. 9. *Non ergo ideo misertus est Deus, &c.* God did not take mercie on *Isaac*, because hee willed and runned: but therefore *Isaac* willed and runned, because God had mercie on him. Let it be sufficient for thee who yet liuest by Faith, and not seeing perfectly, but knowing only in part, to know and beleue that God doth saue none but by free Mercie, nor damne none but by most righteous Iustice. But why hee saues or not saues, this man rather than that man, let him search who will looke into the great depth of Gods iudgements, but withall let him take heed, that hee fall not downe head-long.

*Bernard in Cani.
Serm. 14.*

Ius meum voluntas est Iudicis. &c. My right is the will of the Iudge. What more Iust for Merit? What more rich for reward? May not he doe what he will? Mercie indeed is shewed to me, but to thee is done no iniurie. Take that which is thine, and goe thy way. If he haue Decreed to saue me also, why wilt thou destroy me? Talke what thou wilt of thy Merits, extoll thy labours, the Mercie of God is better then life.

*P. Lombard or
Master of Sentences, lib. 2,
Dist. 41, D.*

Plegit eos quos voluit gratuita Misericordia, &c. God Elected whom he pleased by free Mercie, nor because they

they would be faithfull, but that they might be faithfull. And hee gaue them grace, not because they were faithfull, but that they might bee. For the Apostle saith: (1 Cor. 7.) *I obtained Mercie, that I might bee faithfull.* He saith not, because I was faithfull. Grace is indeed giuen to the faithfull, but it is also giuen first that he may be faithfull. So also he reprobated whom he pleased, not for any future merits, yet by a most true Iustice, though hidden from our eyes.

Manifestum est, quid id quod est gratia, &c. It is manifest that Grace is an effect of Prædestination, and that cannot bee put as a cause of Prædestination, which is shut vp vnder Prædestination. God would shew his goodnesse on some whom he Prædestinated in sparing them by way of Mercie; and on those whom hee Reprobateth in punishing by way of Iustice. And this is the reason why he chuseth some, and reprobateth others. But why hee chuseth these vnto glory, and reprobateth those, there is no reason to be giuen but the will of God.

Nem est talis causa prohibens, &c. There is no such cause, either forbidding the will of God, or causing it, by which an answer may be giuen, why hee loued this man, or hated that man.

Vocatur Prædestinatio bonorum, &c. Let the Prædestination of the good bee absolutely called Prædestination; and the Prædestination of the euill, Reprobation. And then Prædestination may be thus described: Prædestination is an euermlasting fore appointment of sinall Grace in the way, and euermlasting happiness in the Countrey (or home) to the reasonable creature, by the will of God.

Thomas Aquinas.
2a. 2ae. q. 23.
art. 5.

Radwarden the
professed.
De Causa Dei.
lib. 1. cap. 39.

Id. lib. 3. cap. 45.

Goyran in
Rom. 9.

Hic quarto concludit, quod utramque, &c. Hee concludes, that both Election and Reprobation, dependeth on Gods good pleasure, saying, Therefore hee hath Mercy on whom he will, &c. Because freely hee hath loved *Jacob*, and reiected *Esa*, hee hath Mercie on whom hee will by giuing Grace; and hee hardneth whom hee will, not by imparting wickednesse, but by not giuing Grace. Whereupon Saint *Austin*: As the Sunne in departing farre from the earth, doth harden Ice, not by imparting coldnesse, but by not giuing heate.

Thomas Campan-
pensu de Inim.
Christi. lib. 2.
cap. 63,

Ego sum qui cunctos condidi Sanctos, &c. I am hee that made all Saints. I gaue them Grace. I bestowed glorie. I know all their good workes. I presented them in the blessings of my sweetnesse. I fore knew my beloued before all ages. I Elected them out of the world, and they did not pre-elect mee. I called them by Grace. I drew them by Mercy. I led them through manifold tentations. I powred into them glorious consolations I gaue them perseuerance, &c. I am to be blessed and honoured in them all, whom I haue so highly glorified and Prædestinated without any foregoing good workes of their owne.

Cassander ends
in the end of
this Doctrin.
Causula. tri. 18.

Gratia Prædestinationis in diuinis literis, &c. The Grace of Prædestination is so greatly commended in the word of God, and Ecclesiasticall writers, That those who are indued with Faith in Christ, and with good workes springing from that Faith, may not ascribe these things to themselves, but vnto God, and to the Grace of his diuine Prædestination, and Election, and so may glory in the Lord, and not in themselves.

The

The Doctrine of King I A M B I, concerning Free Will and effectuall Grace.

THe only way for enabling us to do it (viz. the will of God) is by our earnest prayer to God, that he will enable us to do it, according to that of Saint Augustine, *Da Domine quod iubes, & iube quod vis.* Medit. on the Lords prayer.

And lead us not into Tentation) the Arminians can bid not but mislike the frame of this petition, for I am sure they would have it, And suffer us not to be led into temptation, &c. Saint Augustine is the best decider of this question, to whom I commit me.

The Reader is referred in the margin to Saint Augustine thus: *Aug. de Predestinatione Sanctarum, Da dona perseverantia contra Pelagianos & passim alibi.* Now Saint Augustines Doctrine of Free-will is shortly to follow.

Our next generall petition is, That his Kingdome may come, &c. That in the meantime, his will may be done on earth, as it is in Heaven; The effect, which the Kingdome of Heaven in this Earth will produce.

The nature of man, through the transgression of our first parents, hath lost Free will, and retaineth not now any shadow thereof, saving an inclination to evil, those only excepted whom God of his meere Grace hath sanctified, and purged from this Originall Leprosie. Declar. against Forlins.

It is sufficient to know that Adam by his fall lost his Free-will, both to himselfe, and all his posteritie, so as the best of us all hath not one good thought in him, except it came from God, who draweth by his effectuall Grace, out of that stony and corrupt masse, whom he pleaseth, for the worke of his Mercie. Meditation on the Lords prayer.

The Doctrine of the Church of England concerning Free-will.

Article 10.

THe condition of man after the fall of Adam is such, that hee cannot turne and prepare himselfe, by his owne naturall strength, and good workes, to Faith and calling upon God. wherefore wee haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that wee may haue a good will, and working with vs when wee haue that good will.

Here wee see first, the seruitude of the Will vnder sinne in the state of naturall corruption. There is an impossibilitie of turning and preparing by naturall strength; and secondly the power of Grace on the Will in conuerting it; the Grace of God by Christ, doth so effectually preuent vs, that it makes vs to haue a good will.

And as the Church teacheth vs this Doctrine, by Articles, so doth shee also teach and confirme it by practice. For in her Liturgie shee plainly acknowledgeth, both the slavery of the Will vnder sinne, and the effectuall power of grace on the Will. Concerning the bondage of the Will vnder sinne, it is said in a Collect: *The frailtie of man without thee, cannot but fall.* And in the Catechisme. *Know this that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his speciall Grace.*

And concerning the efficacie of Gods grace on the Will in turning and changing it, the Church directly makes it the foundation and ground-worke of diuers

diuers prayers: yea, in expresse termes she acknowledgeth Gods effectuall power on the Will to bee the ground of a prayer for the King. *Almightie and everlasting God, wee be thankte by thy holy word, that the hearts of Kings are in thy Rule and Governance, and that thou dost dispose and turne them, as it seemeth best to thy giuilly wisdom.* In which words Gods effectuall power on the Will is laid as the ground, and now see the prayer built vpon it, which is of the same substance.

wee beseech thee so to dispose and gouerne the heart of our most gracious King and Gouernour, that in all his Thoughts, words, and Workes, hee may ever seeke thy Honour and Glory. There is also another for the King in the Letany, *That God would so replenish him with the Grace of his Spirit, that hee may alway incline to his Will and walke in his way.*

In which prayers, our Church both obeyeth the Scripture, and performeth her dutie: but on the other side it is considerable, whether that Doctrine bee not a kinde of *Betraying* and *Disloyalty*, that denies these prayers, by denying the effectuall power of God on the will of man: For how can he pray for the efficacy of Gods power on the will of his Soueraigne, that beleeues no such efficacy of Gods power to be at all on the Will?

Again, the efficacy of Grace is yet more generally acknowledged by our Church, as wee may see in these patternes taken out of her Liturgy. *By thy speciall Grace preventing vs, thou dost put into our minds good desires.* Again, *Lord wee pray thee that thy Grace may prevent and follow vs, and MAKE vs continually to be giuen to all good workes.* And againe, *O God for-*

as much as without thee, wee are not able to please thee, grant the working of thy mercy may in all things direct and rule our Hearts. But omitting diuers others, I adde these following, to shew that the efficacy of Grace, doth not onely moue our wills to good, but establisheth vs in goodnesse. Give vs grace that we be not like children, carried away with every blast of vaine doctrine, but firmly to be established in the truth of the holy Gospell. (To which prayer in these times especially it will not be amisse to say Amen.) Againe, Almighty God which doest MAKE the minde of all faithfull men to bee of one Will, graunt vnto thy people that they may loue the things, which thou commandest, and desire that which thou doest promise, that among the sundry, and manifold changes of the world, our hearts may surely there be fixed where as true Ioyes are to be found.

To conclude, the Letany is a president of diuers patternes; one while praying for the King, That his heart may be ruled in the Faith, feare, and loue of God: and another while, That the Church may be ruled and gouerned vniuersally in the right way. And againe, that God will bring into the way of truth all such as haue erred, and are deceived. Now these prayers while they begge of God, that good desires may bee put into the heart, that hearts may bee disposed and turned by God, &c. they doe plainly acknowledge the efficacy of Gods grace on the wills and hearts of men. For when they begge that Gods Grace may worke such effects; they acknowledge such effects to be the proper and kindly workes of Gods Grace.

THE DOCTRINE OF THE

Catholicke Church concerning Free Will,

and Gods effectuall Grace.

PERdidit nos libera voluntas, &c. Free will hath y^e Tatianus Affir-
done vs; and we who were Free, are now brought m: Oral Cons.
into bondage, and sold by sinne. Genes.

Spiritus Sanctus affuset, &c. The Holy Spirit vseth Irenaeus, lib. 3.
to dwell in Man kinde, and to dwell with Men; cap. 19.
WOR-
KING the will of God in them.

Quando rogamus ne in tentationem veniamus, &c. Cyprian de Cras.
When wee pray that we doe not goe into Tentation, Dom.
we are admonished of our owne infirmities and weak-
nesse by this prayer; lest any man should insolently
extoll himselfe, lest any man should proudly; and ar-
rogantly ascribe any thing to himselfe, &c.

Dei est, inquam, Dei omne quod possumus; inde vin-
imus, inde poscimus, &c. Idem epist. prima.

It is Gods, I say, it is Gods, All that wee can doe: Id. epist. 1.
thence we liue, and thence is our strength.

Retributionis bonitatis ac pietatis paternae, &c. Id. epist. 77.
The Lord by the Retribution of his goodnesse, and Fa-
therly kindenes, rewardeth in vs, that which himselfe
hath wrought, and honoureth that which himselfe
hath perfected. For it is of Him, that we overcome,
and that the enemy being subdued, we doe attaine to
the victorie of a most mightie combate.

Quicquid a nobis recte geritur, &c. Wee must take Euseb. de vis.
heed, that whatsoever is well done of vs, our soule doe Solut. cap. 19.
ascribe the causes of our vertue vnto the Lord, ascri-
bing **N O T H I N G** to our owne **P O W E R**.

11. in Psal.

Ut deus anime fiat; & efficax, &c. That there may be Beautie in the Soule, and a power effectuall vnto those things that are necessary, there is need of Diuine Grace.

12. in Psal.

Anima omnis humana, maligno seruitutis iugo; &c. Every Soule of man is subiect to the miserable yoke of bondage, vnder the common Enemie of mankinde, and being deprived of the Freedome of her Maker, she is carried away captiue, by reason of sinne.

Gregorius Nyssenus
de Orat.
Domitiana.

Quoniam igitur humana natura a boni iudicio fraude inducitur aberrauit, &c. Because humane nature, being seduced by subtiltie, erred from the true iudging of good, and inclined our Will to the contrary, all mischief inuaded the life of man, and brought it into the power thereof, &c. Because we were incompassed and intiralled by this tyrannie, being brought into bondage of death by the incursions of our affections and perturbations as it were by certaine executioners and enemies, therefore doe wee rightly pray, That the Kingdome of God may come vpon vs. For wee cannot otherwise put off, nor auoide, the wicked Power of corruption, vnlesse the quickning power in sted thereof doe get dominion in vs. If then we doe pray, that the Kingdome may come vpon vs, by the force of these words wee doe begge; Let me be freed from corruption, let me be deliuered from death, let me bee loosed from the bands of sinne, that death reigne no longer ouer me, that the tyrannie of sinne and wickednesse, be no longer effectuall against vs.

12. ib.

Libertatem suam potestatem ac propriam voluntatem, &c. Man changed the freedome, & power of himselfe, and his own Will, with the heauy and noysome slavery of sinne.

Qui

Dei Christi fuisse, &c. How then should Christ, if he be not truly God, would be Christ, he may answer, because it was my Will which he said, he doth not deny, that it was Gods Will, so. For the Will of man is prepotent of Gods, it is Gods grace, which causeth that God is worshipped of a Saint.

Quando dicit, Nemo potest uincere me, &c. When he saith, No man can overcome me, he breaketh the proud freedom of Will, which if it would goe vnto Christ, vnlesse that bee done which followeth, (*Except my heavenly Father draw him*) it shall will in vaine, and steele in vaine. And this is also to be noted, That he which is drawne, doth not ruine of his owne accord, but is brought, either drawing backe, and slowes, or vnwilling.

Libero arbitrio male utens homo, &c. Man abusing Free-will, lost both it and himselfe. For as hee that kills himselfe, kills himselfe by life, yet by killing himselfe comes not to liue, neither can raise himselfe vp againe, when hee hath killed himselfe: so likewise when by Free-will sinne was committed, sinne ouercomming Free-will it selfe was lost: for of whom a man is overcome, to him hee is in bondage. This is verily the sentence of the Apostle Peter: which being true, what can be the liberty of a bond slave, but onely a delight in sinning? Hee serueth God freely who willingly doth the will of his Lord. And by the same reason hee is free vnto sinne, that is the seruant of sinne. Wherefore he shall not be free vnto Righteousnesse, except being freed from sinne, hee begin to be the seruant of Righteousnesse.

Idem de Trinitate
Sancti cap. vi.

23. *It is not our Will alone, nor our Power, but through men doe those good things which belong to the worship of God; it is Gods doing that they doe what he commanded. Therefore these things are commanded to vs, and yet are shewed to be the gifts of God; that it may be vnderstood, that they are our workes, yet God worketh that we doe worke them.*

Idem de corrupti-
gra. cap. 12.

Tantum quippe Spiritus Sanctus intendit ut homines, &c. Their will is so much kindled with the Holy Ghost, that therefore they are able to worke because they will; and therefore they will, because God worketh that they will.

Prosper de voca-
tione lib. 1. cap. 9.

Plenissime declaratur omnia, &c. It is most fully declared, that all things which pertaine to the obtaining of life eternall, without Gods grace, can neither bee begun, increased, or perfected; and any election, that boasteth of Free will, that sentence of the Apostle doth most invincibly withstand, when he saith, who hath discerned thee?

Arauscan
Councell. cap. 4.

Si quis vult peccata purgari, &c. If any man doe affirme, that our Will doth seeke God, that wee may be purged from sinne, and doth not confesse that by the infusion of the Holy Ghost, and his working in vs, it is wrought that wee should Will to bee purged, he resisteth the Holy Ghost, saying by Salomon. The Will is prepared of the Lord; and he resisteth the Apostles whole teaching. It is God that worketh in vs, both to Will and to doe, of his good pleasure.

ibid 9.

Quoties bona spiritus, Deus in nobis, &c. As often as we doe any good workes, God in vs, and with vs, worketh that we worke.

Non servus peccati, sed servus iustitie, etc. Yee were before the servants of sinne, now the servants of righteousness, etc. Sinne before Iulius said that thou wast a free man, when he said that a free man had bought him. But Grace hath called thee a servant, whom truly to make free, hath both adopted to be a sonne of God.

Quid enim aliud parit, etc. What can bee borne of a servant born a servant? For a man did not beget sons when he was a free man, but when hee was a servant of sinne. Therefore as every man is of him, so every man is by him the servant of sinne.

Regnante peccato habet liberum arbitrium, sed liberum sine Deo, etc. When sinne reigneth, man hath free will, but free without God, and therefore miserably, and slavishly free, because not made free, by the free gift of God: Mercie. This the Apostle doth evidently insinuate, saying: When yee were the servants of sinne, yee were free unto Righteousnesse. Therefore hee cannot be the servant of Righteousnesse, which is free unto Righteousnesse, because as long as hee is the servant of sinne, he is not found fit to serve any thing else but sinne. From this slavery of sinne, no man is made free, but he that is freed by the Grace of Christ our deliverer, than so being freed from sinne, he may become the servant of God.

Ipse scilicet de iustis, etc. God worketh that wee worke, by whose working is wrought the good that wee doe, is wrought. Of whom it is said to the Hebrews: Let him make us perfect in every good work, according to your law, which is pleasing in his sight. To whom also hee saith: As I have loved the world, etc. God continuing

Deus vult ut in bono

Greg. Mag. in
Job. lib. 2.
cap. 22.

Isidore Hispal.
Sent. lib. 2.
cap. 5.

Anselm in
Rom. 8.

Bernard de lib.
arb. & gra.

P. Lombard lib. 2.
dist. 25 Ex Hug.
de S. p. 18.

to an vnworthy soule, makes her worthy by comming
to her, and worketh in her those works which hee
may reward, though hee found **NOTHING** in
her but that which he might punish.

Professus hominis Dei dominus, &c. The profitting
of man is the gift of God. Neither can any man bee
amended of himselfe, but of the Lord. For man hath
not any thing of his owne that is good, whose way is
not his owne, as the Prophet witnesseth. *I know Lord
that the way of man is not his owne.*

Agitur Spiritu Dei, ut & ipsi, &c. Men are actua-
ted by the Spirit of God, that they may act that
which is to bee done, and when they haue done it,
they may giue thanks, to Him by whom they were
actuated. For the Spirit of God which actuateth
them, is both their leader and helper in their actions.

Verba non sunt mea, sed Apostoli, &c. They are not
my words but the Apostles, who attributes all the
good that may possibly be, vnto God, and not to his
owne Will; euen to thinke, to will, and to doe. If
then God worketh these three things in vs, (that is, to
thinke good, to will it, and to performe it) he worketh
in vs, the first indeed without vs, the second with vs,
and the third by vs. For by sending in a good thought
he preuenteth vs; by changing our wicked Will, hee
ioynes it to him by consent; and by giuing power to
our consent, this inward **WORKER**, shewes him-
selfe outwardly in our manifest works.

Post peccatum autem reparatur, &c. After sinne, and
before the restoring of Grace, the Will is oppressed,
and overcome of concupiscence, and is weake in euill,
and hath no grace in good, and therefore it can sinne,
and

and it cannot chuse but shine, and that continually. *Operating Grace*, of our present use. *Working*, (as it is called) Grace is that which prevaileth the good Will. For by it the Will of man is freed, and prepared, that it may be good, and that effectually it may be good. But cooperating Grace followeth the Will when it is good, in helping it, *Gratia Dei mensura tenet res operis, quod ipsa est causa efficiens, &c.* The Grace of God with mee, I hope will shew, that Grace is properly the efficient cause of every good act: I meane Grace freely given, which is an habite poured into the soule freely by God: Vertue, and chiefly the chiefest vertue, Grace of Charity is no lesse EFFECTVALL than Vice. But Vice effecteth euill acts, wherefore Grace or Charity effecteth good acts. And that I may say nothing of vices, morally gotten, who doth not know, who doth not see, what acts one Radicall vice effecteth, that doth of the members, that tyrant of nature, that source of sinne, Concupiscence, or the lustfullnesse of our flesh, which also the Doctors often call Originall sinne. A witness hereof is experience, too common, too forceable. A witness also is the Apostle, when he saith, *I am carnall, sold vnder sinne, for what I doe, I know not. For I doe not that which I would, but that which I hate that I doe.* Seeing then that lust is so violent, so effectually, so manifoldly actiuous, how doth Charity repress, diminish, and overcome it, if she doe nothing at all, if she moue nothing at all, if shee be altogether idle?

QUA GRATA NON MONA Volumas creator, Gr. By which
Grace, there is not created a new will, neither is the will
D 3

will enforced being unwilling, but the will being
 sick is healed, being depraved, is rectified; and is
 changed from euill into good. And by an inward
 kinde of motion is drawne, that of unwilling it may
 become willing, and may freely consent to the Di-
 uine calling; and afterward the same Grace coopera-
 ting, it may obey the will of God, and by the same
 Grace persevering in good workes, may also through
 the same Grace enter into the inheritance of the hea-
 venly Kingdome. This Doctrine of the Grace of God
 and Free-will the sounder Schoole men strongly de-
 fended against the *Pelagians*, among whom was *Ther-
 miste Brewarden* (or *Bradwarden*) called in his time the
 profound Doctor, who wrote an excellent worke
 (which he calleth a summe) against *Pelagianisme*, in-
 creasing in his dayes. And how much many of them
 did attribute to Grace, *Bonancature* alone may testify:
 This (saith he) is the dutie of godly mindes, that
 they attribute nothing to themselves, but all to the
 grace of God, wherein how much soeuer a man doth
 giue to the Grace of God; hee shall not depart from
 pietie, though by giuing much to the Grace of God,
 hee take away something from the power of Nature,
 or Free-will; But when something is taken away from
 the Grace of God; and that is giuen to Nature which
 belongs to Grace, there may be danger.

THE

THE DOCTRINE OF

King James the first, concerning the Co-

ntinuation of Satisfaction, and against the

Apollacy, of the same King.

Under this Volume, Dilectissimi

Magistri

Among the same time was Erasmus a Scholar of the said Decret. against
be Amelius (who was the first in our Age that left *Vossius.*

at Leyden with his self) who so much as to find a
letter under the Archbishop of Canterbury, with a book
intituled de Apollasia Sanctorum. And yet thinking

it sufficient to approve sending of such books (for the

the wherof only were enough to make it worthy the fire)

when he was over so shameless to manifest in his let-

ter to the Archbishop, that the Doctrine contained in his

letter, was agreeable with the Doctrine of the Church of

England. Let the Church of Christ then judge, whether

it was not high time for us to bestirre our selves, when as

this Gangrene had not only taken hold amongst our nee-

rest Neighbouring, saw Non solum patios proximos iam

ardere, but ourselves were housemen on fire, but did also

bring in fire into the houses of our same Country.

It is a pain, that it was Our hard hap was to loose of this

Amelius before he was dead, and that all the reformed

Churches of Germanie had with open mouth commended

of him. But as soon as we understood of this mischief

our State, which after his death had lost behind

him, we did not faile to take the opportunity when your

last extraordinary Ambassadors were here with you to

use some such speeches unto them concerning this matter,

as we thought fittest for the good of your State, and which

We doubt not but they have faithfully reported unto you, For what need we make any question of the straggery of these Hergichts, or rather, theistical Sedition among you, when one of them at this present remaining in your Towne of Leyden, hath not only presumed to publish of late, a blasphemous booke of the Apostasie of the Saints, but hath besides beene so impudent as to send the other day a copie thereof, as a gaudy presents to our Arch-bishop of Canterbury, together with a letter wherein hee is well assured (as also in his booke) to lye so grossely, as to avow that his Heresies contained in the said booke, are agreeable with the Religion, and profession of the Church of England. For these respects therefore have wee caused enough very hartily to request you so rone out with speed, those Heresies and Schismes, which are beginning to bud forth amongst you, which if you suffer to have the Reignes any longer, you cannot expect any other issue thereof, than the curse of God, infamy throughout all the Reformed Churches, and a perpetuall rent and distraction in the whole Body of your State.

212.

His Maiestie doth exhort you, seeing you have heretofore taken Armes for the libertie of your Consciences, and have so much endured in a violent and bloudie warre, the space of forty yeeres for the profession of the Gospel, that now having gotten the upper hand of your miseries, you would not suffer the followers of Arminius to make your actions an example for them to proclaime to the world, that wicked Doctrine of the Apostasie of the Saints.

It is all worthy of deepe consideration, and among, (if not above) the rest. 1. The opinion that this great and wise King had of this Doctrine of The Apostasie of the Saints. Hec saith of a booke so intituled;

led; The Title butt enough sheweth it worthy the first.
 And becaus he is Heretick and Apostate, he hath
 published this booke. This booke also sheweth
 a blasphemous doctrine of the Apostasy of the Saints. And
 by his Ambassadour He calls it, *The orthodox Doctrine*
of the Apostasy of the Saints. 2. What agreement this
 booke and Doctrine had with the Doctrine of the
 Church of England. Hereof the King saith, He was
 shamelesse to maintaine in his letter to the Arch-bishop,
 that the Doctrine contained in his booke was agreeable
 with the Doctrine of the Church of England. And to
 gaine, A letter wherein he is manifest (as also in his
 booke) to be so grossely, as to avow that his Heresies con-
 tained in the said booke, are agreeable with the Religion
 and profession of our Church of England. 3. The dan-
 gers that arise from this kinde of Doctrine. Arminius
 left behinde him a distraction in the State, And, you
 cannot expect any other issue thereof, then the curse of
 God, infamy throughout all Reformed Churches, and a per-
 petuall rent and distraction in the whole Body of your
 State. 4. The counsell that was both taken and given
 hereupon. It was high time to bestirre our selves, when
 as this Gangrene, had not onely taken hold on our nearest
 Neighbours, but did also begin to creepe into the bowels of
 Our owne Kingdome. And, For these reasons therefore
 have we cause enough, very hartily to request you, to re-
 out with speed those Heresies, and Schismes, which are
 beginning to bud forth amongst you.

I may adde hereunto the Doctrine of the Articles
 of the Church of Ireland, which fully may here be in-
 serted, as both looking to King James, under whose
 Authority and protection it came forth, and was

maintained, and looking to the Doctrine of the Church of England, since it were an intollerable and impudent injury, to the wisdom and religious knowledge of those times, to say that betweene them there was not a harmonic.

Article of Ire-
land; Num. 33.

All Gods elect, are in their time inseparably united unto Christ, by the effectfull and vitall influence of the Holy Ghost, deriued from Him, as from the Head, vnto euery true member of his Mysticall Body.

Num. 38.

A true, liuely, iustifying Faith, and the sanctifying Spirit of God, is not extinguished, nor wanyeth away in the Regenerate, either finally, or totally.

THE DOCTRINE OF THE Church of England, for Certaintie of Salvation.

THE Church of England teacheth the certaintie of Saluation, and she hath done it so constantly and generally, that it will be very hard to produce any one of her *Sonnes*, that durst (before very late dayes) to affirme and defend to the contrary, by any public worke and writing. Shee hath taught this Certaintie by her owne *Articles*: Shee hath re-enforced it by an exposition of Her *Articles*, it hath beene explained and enlarged, by *Articles of Lambeth*, it hath beene taught by Her most eminent *Sonnes*, the Reverend Fathers the Bishops of this Church, and the Professors of Divinitie, who are trusted by her, to deliver her true thoughts, and Tenents in Divinitie to her children. And wee see that it hath also beene

sealed

sealed vp and settled in Articles of the Church of Ireland; betweene which Church, and the Church of England, to make a contrarie and opposition is a thing of extreme danger and absurditie.

And first for her owne Articles. In the Article of Predestination, our Church teacheth the Certaintie of *Saluation* diuers wayes. One way, by making *Saluation* to depend on such a constant and sure *Election*, that it bringeth the Elect constantly to *Saluation*. A constant Decree of Election, brings the Saints constantly & assuredly through the way of *Saluation*, vnto the wayes end, even *Saluation* it selfe. This constant bringing of the Elect to *Saluation*, wee may finde in these words.

God hath constantly Decreed by his Counsell secret to vs, to deliver from Curse and damnation, those whom hee hath chosen in Christ out of *Man-kinde*, and to bring them by Christ to everlasting *Saluation*. Article. 17.

From hence is it plaine and easie to argue.

Those whom God hath constantly Decreed to bring to *Saluation*, they are constantly and certainly brought to *Saluation*.

But here God hath constantly Decreed to bring his Elect to *Saluation*.

Therefore the Elect of God are constantly and certainly brought to *Saluation*.

And that this bringing to *Saluation*, is not in the wayes end only, but in the way it selfe, the particulars by which the Elect are brought to *Saluation* plainly shew, which are to follow in the next consideration. But here by the way, let vs note, that this bringing to *Saluation*, by a constant and certaine

Decree, carries with it a certaine, and assured Salvation, even by the confession of the Enemies of it. For in this very respect, because it induceth a certaine and constant Salvation, they reject it; as that which crosseth their inconstancie and mutabilitie of Salvation. This Doctrine of certaintie crosseth their doctrine of Incertaintie, and therefore their doctrine of incertaintie, crosseth and reiecteth this doctrine of Certaintie. For well they know that it must be a certaine Salvation, which is wrought and brought to passe by a constant and absolute Decree of Election. Therefore to plant this Apostasie, and that men though Elected, may have leave to fall from *salvation* if they will, they make an Election, which followeth a man, vpon the condition of his fore-seene perseverance. So that as in the doctrine of our Church, a constant Decree of Election, constantly bringing to Salvation must needs withall giue a finall perseverance in the state of grace, their Doctrine not enduring this constant perseverance and saluation, issuing from a constant Decree of Election, have deuised an Election that waites vpon man, to see whether hee will giue to himselfe finall perseverance, by his owne Free will. An Election by which no man is actually Elected vntill hee be no man, that is, vntill hee be parted the soule from the body. But (as I said before) our Doctrine may be knowne to be a Doctrine of Certaintie, that doth oppose and reiect this falling away, because the fallers away doe oppose and reiect it, there being indeed an incompatibility betweene, a constant Decree, that brings men constantly to Salvation; and a dependant and contingent Decree, that waites on mans

some vncertaine Will; to see whether his will will finally
 perfectly; and so bring his owner to Election.
 A second way, by which our Church teacheth the
 certaintie of Salvation in this Article is this; Because
 shee layeth the same grounds that *St. Paul* doth, when
 hee planteth and buildeth a certaintie of Salvation.
 Yes, shee aloneth vith the same words: *Saint Paul*,
 first in a generall sheweth that there is a constant and
 vnterrupted progresse of good and happinesse to
 the Saints that loue God, and are called of his pur-
 pose. This generall hee makes good by particulars;
 for hee bringeth them in as proofes of the generall.
 Therefore hee begins with the word, *For: For whom*
hee did foreknow, hee also did predestinate to be made
like to the Image of his Sonne, whom hee did predestinate
them he also glorified. Behold, the Apostle hath made
 good his generall by these particulars. His generall of
 the constant good and happinesse of the Saints; is
 proved by these particulars, because God from his
 first foreknowing or taking notice of them; neuer
 leaues doing them good from one degree of good to
 another, vntill hee hath brought them to eternall
 glory and blessednesse. So that this place is no other
 but a proofe of the constant and vndefeasible happi-
 nesse of the Saints. Now let vs see how our Church
 doth parallell this Doctrine of *Saint Paul* with the
 Doctrine of her Article. Our Church first in the ge-
 nerall teacheth, that God by his constant Decree
 bringeth his Elect to Salvation; And then shee also
 descendeth to particulars in the like manner. *wherefore*
they which be indoeued with so excellent a benefit of God, be
called according to Gods purpose, by his Spirit working in
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due season; they through grace obey the calling; they be
 iustified freely; they be made sonnes of God by Adoption;
 they be made like the Image of his only begotten Sonne Ie-
 sus Christ; they walke religiously in good works, and at
 length by Gods mercy they attaine to everlasting felicitie.
 Behold here also the particulars, by which that gene-
 rall bringing to Salvation is persited, so that to ioyne
 both together; The businesse of Saint Paul and our
 Church is both one, or rather the purpose and busi-
 nesse of Saint Paul is the purpose of our Church, euen
 to shew that the Saints and Elect are constantly and
 infallibly brought to Salvation and happinesse by
 Gods loue and Election. And indeed there is such a
 continued, and indissoluble chaine beginning in Gods
 purpose and Decree, and not ceasing vntill it bring
 the Saints to Gods to be glorified; that there is no
 roome, nor gappe for this full and finall Apostasie to
 breake in, and interpose it selfe.

And that wee may be yet more sure, that this place
 of Saint Paul, did intend this very thing to proue the
 infallible, stedfast, and perpetuall blessednesse of the
 Saints; as before it hath appeared, both by his gene-
 rall position at his entrance, & after by the particulars
 in his progresse, so it may also most fully appeare, and
 strongly (for a three-fold cord cannot be broken) by
 the vse that he makes in his egressse. It were too much
 to stand vpon each particular of his inference and
 application: I will take notice of a few. First, he tri-
 umphs like a conqueror, beholding the safetie and
 assured victory of the Saints: *what shall wee then say to
 these things? If God be for vs, who can bee against vs?*
 God is for the Saints all the way from the first fore-
 knowledge,

knowledge vnto the finall glory, what *Arminius* or *Berlin* can make any Apostacy to be against vs, when God is thoroughly for vs. God being steadfast with vs from Election to glorification, no interloper can come in with intercession to cut off and put a sunder this continued chaine of happinesse, which God hath ioyned together and guardeth all the way. And that yet more plainly you may see that this was *St Pauls* very meaning and purpose, behold it in his owne words. *who shall separate vs from the loue of Christ?* See here a challenge sent to the whole world, for hee desierth any thing that would seeme to separate Gods beloued from the loue of God. Wherefore let the *Arminians* take heed how they come within *Saint Pauls* defiance. For the truth is, they doe undertake to accept *Saint Pauls* challenge, and giue an answer to his question; for when *Saint Paul* saith, *who shall separate vs from the loue of Christ?* They answer, that there are many things that may separate Saints from the loue of Christ. But let them take heed how they make *St Paul* their aduersary. For it doubtlesse them needely to agree with this aduersarie while they are in the way, lest their aduersary deliuer them to the iudges. Neither is *Saint Paul* contented to defie their Apostacy & separation only by way of a question in general termes, but he passeth on to particulars and most weightie ones, which (if any) might cause an Apostacy and separation of Saints from the loue of God. But both these particulars he denyeth to bee able to separate, yea generally all or any creature hee denyeth to bee able to separate vs from the loue of God in *Christ Iesus*. Here also I will spare to insist on every particular;

Job. 24.

particular; but I desire the Reader to consider of a few of them which I thinke include all other, if the rule be true, that the greater includes the lesse. First, *Life and Death cannot separate vs.* Now the Author of Apostacy himselfe could say, *Skin for skin, and all that a man hath will be gone for his life.* *Toph* therefore *his bone and his flesh, and hee will curse thee to thy face.* But both the example of *Iob* and the Doctrine of Saint *Paul* shew that death, nor paine doe not separate the Saints from the loue of God. For *Iob* will trust in God though hee kill him; and *Paul* saith, *That in all those things wee are more then conquerors.* Now if this maxim *terroribilia* cannot separate the Saints from the loue of God, what can lesse terrors doe? surely they can separate lesse.

But here by the way, let me giue a note of instruction, or at least remembrance, to the Doctors of *Apostacy*, that in this case of *Iob* and other Saints, of whom *S. Paul* speaketh, it is God that loued vs who makes vs to conquer, and not our owne Free-will: for certainly, if God did not hold vs by his loue, but wee held him only, there were quickly an end of the businesse; death and many things else would separate vs from the loue of God. Especially if among those many things, wee take notice of those that follow: *Angels, Principallities and Powers.* These are the mightiest creatures of all, and yet these cannot separate vs from the loue of God. Now if these that excell in power cannot separate vs, how can any lesse, and inferior powers separate vs? But here also we must carefully and humbly acknowledge, that we haue no defence, safetie and securitie against these mighty powers,

power, but the preuailing power of God, which as-
 sisteth those whom he loveth, and makes them con-
 querors. For these are the sonnes of *Abrah*, of whom
 it is said, *who can stand against the Sonnes of Abrah*. This
 is the strong man whom none can binde but one that
 is stronger then hee. And indeed this is the very
 cause of our ouercomming if we be loue *Silobn*, Be-
 cause hee that is in vs, is greater then hee that is in the
 world. Therefore Gods constant loue is still to bee
 lookt vnto, as the only cause of our safetie, which
 keepes our wills by grace against these ouer-mightie
 enemies, and wretched were wee, if our wills were
 put to keepe themselves by grace. For then if we were
 but as *Adam*, these principalities and powers would
 preuaile with vs as with *Adam*, especially having a
 body of sinne about vs which hee had not. But the
 only cause of our standing against these principalities,
 vnder whom *Adam* fell, is the constant loue and pur-
 pose of God; By that as *S. Paul* saith, *we are more then*
conquerours, and thence it is, that Principalities and
 Powers cannot separate vs from the loue of God. And
 as by this constant loue of God we are constantly and
 safely preserued from separation and Apostasie, so let
 our constant fathie ever acknowledge this constant
 loue and purpose of God to bee the cause of it. But
 both this safetie and the cause of this safetie the tea-
 chers of Apostasie doe denie, so robbing God of the
 glory of mans stabilitie, and robbing man of the safe-
 tie and stabilitie which hee hath from God. Finally,
 that yet wee may know our selues to be fully and fi-
 nally safe, the blessed Apokle is not contented to
 speake of safetie from separation and Apostasie onely

1 Ioh. 4. 4.

2 Cor. 1. 21.

in the present time, but he denies Apostacie, both by future things, and in the future time. *Not things present, nor things to come, &c. shall bee able to separate us from the love of God.* Behold a small and full persecurance in safetie, for things present cannot separate vs, and things to come shall not be able to separate vs, yea, no other creature, that is, nothing can separate vs, and therefore not the *Arminians*.

A third way by which our Church in this Article doth teach Certaintie of *Saluation* is this: shee saith that the *consideration of Election* doth establish in the Saints a Faith of their saluation to bee enjoyed through Christ. For the Saint finding in himselfe the mortification and vivification of the Spirit, hence ascendeth vp to the knowledge, view, and consideration of his Election, and from this constant Election hath a stable and sure Faith that hee shall enjoy eternall saluation in Christ. Now from hence plainly issueth this argument.

That saluation is certaine, whereof there is an established Faith.

But there is an established Faith of the *Saluation* of the Saints.

Therefore the *Saluation* of the Saints is certaine.

The first proposition cleareth it selfe by its owne light. For there is not an established Faith of vncertaine and fallible things; but of certaine. Yea, if there were no other word but the word of Faith, this Faith presumeth and presupposeth a certaine and infallible truth, for the object of it: and consequently in this place a certaine and infallible saluation of the *Saints*.

The second proposition is rayed plainly out of the words

words of the Article. For the consideration of Election is there said, vpon the view of Sanctification to establish Faith in Salvation to be enjoyed.

Wherefore I may conclude in the words of the ninth Article, *There is no condemnation to them that beleene and are*

baptized.

Which the Article of Ireland thus resembleth,

Howsoever for Christs sake, there be no condemnation to such as are regenerate and doe beleene. Num. 34.

The first of which is a position of our Saviour:

They that beleene and be baptized shall be saved: They Mark. 16. 16.

are not onely now in the state of Salvation, but they shall hereafter be saved, for hee that beleeneth shall not Ioh. 3. 14.

see condemnation. And the other resteth on the saying

of Saint Paul, who saith that to the Saints there is no condemnation; *For the Law of the Spirit of life which* Rom. 2.

is in Christ Iesus, freeth a Saint from the law of sinne and death. Now if a Saint bee free from death, who can

make him a bondslaue of death? This were flatly to

affirme that which the Apostle denyes both here and

else where: *Wee haue not receined the spirit of bondage to* Rom. 8. 15.

fear againe, but the spirit of Adoption; by which wee cry

Abba Father: And if a sonne, then no more a servant:

Behold Saint Paul saith, *wee haue not receined the spirit* Psal. 46. 7.

to feare againe, who then dares to put vpon the Saints

a spirit of bondage to feare againe? and Saint Paul

saith by the Spirit of God, *if a sonne, then no more a*

servant: And how dares flesh and blood to say, if a

sonne, yet againe a servant? But let vs stand fast in the

liberty wherewith Christ hath made vs free, neither

let vs againe be intangled with the yoke of bondage.

Exposition of the 10th Article.

Ioh. 9.35.

Luk. 1.74.

1 Ioh. 3.3.

Let vs say with Saint *Paul*, once a *sonne*, and no more a *seruant*; once a *sonne*, and a *sonne* for ever. And indeed *Christ* himselfe saith, *That a sonne abides in the house for ever*, onely let vs remember, that therefore we are deliuered from this feare and house of bondage; *That being deliuered from our enemies wee might serue God without feare; In holinesse and righteou(s)nesse before him all the dayes of our liues.* Our safety is giuen vs mainly for an incouragement to holinesse: *For hee that hath this hope purgeth himselfe as God is pure.*

And now that it may appeare, that I haue not wrested a priuate sence out of these publike Articles, let vs see whether the same truth hath not beene publicly taught by others.

There is a worke (formerly ailedged) which hath this Title, *The Faith, Doctrin and Religion, professed and prouided in the Realme of England, and Dominions of the same, expressed in thirtie nine Articles, the said Articles analysed into propositions, &c.* This worke was made by a Chaplaine of Doctor *Bancroft*, late Arch-bishop of *Canterbury*, and to his Grace Dedicated. But it is well knowne Arch-bishop *Bancroft* did not fauour any Puritanicall or Schismaticall Doctrin, neither is it to be thought that his Chaplaine, would or durst offer any such vnto him. Neither is it to be beleeued, that he would be so shamelesse as to say to the same Arch-bishop, in his Dedicatorie Epistle, That these Propositions *(hee (that is the Church of England) publicly maintaineth, if there had beene any Puritanicall Doctrin maintained in them.*

Now this Writer, hauing rayled a Proposition vpon these words of the seuenteenth Article (*Constantly decreed*) he inferreth.

wander

understande they doe they from the wrath, which threat-
 neth that the Regenerate may fall from the Grace of God, may
 destroy the Temple of God, and to be taken off from the true
 Christ Jesus.

The same Doctrine is proved by other Articles,
 more plainely and punctually unfolding what was in
 the former Articles, truly and really contained,
 though not so manifestly, nor so exactly expressed.
 Neither were these Articles (commonly called the
 Articles of Lambeth) approved by obscure, private, or
 Schismatical persons, but by chiefe Fathers of this
 Church in Eminence and Authority, *John Archbishop*
of Canterbury, Richard Bishop of London, Richard
Bishop of Bangor, Doctor Whitaker, and other most learned
Divines.

In these Articles we finde the points of Free Ele-
 ction, Finall perseverance, and certainty of Salvation
 embraced by the Fathers of our Church; and parti-
 cularly in these which follow.

The cause which moved God to predestinate some to
 life, was not the foresight of their Faith, or of their Per-
 severance, or of their Good workes, or of any thing else
 which is to be found in men predestinate, but Gods mere
 good will and pleasure.

A true, lively, and iustifying Faith, and the Spirit of
 God which sanctifieth, is neither finally, nor totally ex-
 tinct in the Elect; it failes them not, it forsakes them not.

A man truly faithfull, that is, A man indeed with a
 Faith that iustifieth, may bee assured by Faith of the Re-
 mission of his sinnes, and of his eternall Salvation through
 Christ.

And now if I should undertake to bring forth the

sayings of those Doctors and Fathers of this Church that haue taught the Perseverance of the Saints and Regenerate, and the Certainty of Salvation ensuing this certaine Perseverance, multitude would overcome, and exceed the bounds, both of this worke, and the Readers patience. And yet it is also almost an equall difficultie to shew any number that haue publickely (without the cry of the Countrey) maintained the contrary Doctrine; That is, *the Apostacy of Saints, and the Mortalitie of the (Immortall) seed of God.* And though some would faine seeke shelter vnder the shadow of Dr. Overall, yet hee doth not only leaue them open to stormes, but his owne drops doe fall downe and batter them. For in the Great, Famous, and Royall Conference at Hampton Court, hee is recorded thus to say for Totall and finall Perseverance.

Those which were called and iustified according to the purpose of Gods Election, howsoever they might and did sometimes fall into grieuous sinnes, &c. Yet did neuer fall, eiber TOTALLT from all the graces of God to be utterly destitute of all the parts and SEEDE thereof, nor FINALLT from iustification.

But to set some bounds vnto boundlesse abundance, and to auoide both tedious multiplicitie, and meere penurie, I will bring forth some few of our Doctors, as a patterne of the rest; Men that cannot be accused for want of skill to know the Doctrine of our Church, nor I thinke of dishonestie, that they should want will to shew it; and most of them were dead before late questions, and dead men are commonly very vnpartiall Iudges.

in the Council of Trent, where this full confession of
 the Canon is set forth, and in a third Canon thus
 If any man shall say with a firme certainty, that he shall
 have that great gift of Perseuerance to the end, unless he
 shall be taught by some special Revelation, let him be an-
 cursed, which which three wicked Canons, when
 this Reverend Father the work wrote the Doctrine of
 Trent, and withall an wicked Canon, which teacheth
 this Doctrine, that a man cannot be certain of small per-
 seuerance. *Expositio* on the Creed, w. iud. non. non. non.
 Augustine. By the spirit of Adoption, and effusion of Gods
 grace agreeable, we may have certain knowledge, that we
 shall inherit Gods kingdom, which none shall lose, but they
 that continue to the end; and were appointed unto it before
 the beginning of the world. *Ibid.* Now how shall we
 know it, please him to add, that, He abideth for ever
 (that is the Holy Ghost, *Ioh. 14. 17.*) this comforteth
 beyond the reach of either pain or Heat. For hereupon
 it followeth, that say you, your salvation with him in that
 kingdom, joyful & glorious, that we cannot fall from it, fi-
 nally. For this blessed Spirit is the pledge of our inheri-
 tance, whereby we are sealed unto the Day of Redemption:
 Hee therefore abiding with us for ever, need not we be
 sure of that whereof he is a pledge and earnest given,
 which is the very peace of God that passeth all under stan-
 ding. O sweet, offered therefore of a blessed Spirit, and o
 thrice blinded men with darknesse of Rome, which will
 teach us to doubt of our Salvation, how have his Spirit
 a promise, and the promise of his shade for ever, which
 though the times may come through grievous temptations,
 that we may not shrink so for a while. *Ibid.* *John 14. 17.*
 In which finally Hee (that is, the Holy Ghost) is left, to

Doctor Ra-
 vington Bishop
 of Worcester.

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never was by Sanctifying grace. Ibid. Whence issues a plaine conclusion, wherefoever the Spirit was by Sanctifying Grace, there he is not finally lost.

Doctor Abbe
Bishop of Sa-
isbury.

As for the Blisse and Glory of Heauen, though yet wee know it not, yet wee know that God hath giuen to vs, the interest and Title of it already; and by Faith doe stand assured through the Spirit, that hee will in due time giue vs the full sight and fruition of it. And a little after out of S. Austin, De predest. Sanct. cap. 17. Hee calleth and iustifieth none but whom hee hath predestinated vnto glory, and therefore it followeth, that hee giueth them perseuerance, for the attaynement of the said Glory. Certaintie of Salvation against D. Bishop.

The same S. Austin saith to his hearers, If there be in you faith which worketh by loue, even now yee belong to them that are predestinated, called, iustified. Now sith the faithfull by S. Austins iudgement, doe belong to them that are predestinated, called, iustified, it followeth by Saint Austins iudgement, that they are to be assured, that they belong to them that shall be glorified, and therefore shall certainly perseuere; because whom God hath predestinated, called, iustified, them he hath glorified, as the Apostle saith, and therefore doth S. Austin will the faithfull man to beleene that he shall liue for ever.

In Psal. 148.

But I need not to insist much on particular sentences of this Right Reuerend and learned Father of our Church, seeing he hath whole Discourses, of The Certainty of Salvation, and of the Perseuerance of Saints, to which I would rather remitte the Reader, that hee may quench his thirst in the Fountaine it selfe. Only I aduertise him, that in the Epistle Dedicatorie to His Maiestie (then Prince of Wales) there is a complaint of

De person. San-
cti.

of some of our Divines, that following the by-paths of *Arminius*, *Dogmaticæ christianæ destruant Articulas Religionis, quas prius propria manu confirmarunt*. Wherin this Reverend Bishop sheweth vs, that *Arminianisme* (wherof falling from saintship or the grace of regeneration is a part) is the way to destroy the *Articles of Religion*. And if a Minister write *Arminianisme*, he writes against those Articles, which he hath confirmed by his owne subscription & writing. So vpon the matter the same hand writes forward & backward for and against the same things, yea, contrarily and against it selfe. Suffer me also to obserue another saying in the very entrance of that worke. *Reperitur est &c.* There is found one *Bartius*, a false teacher of *Leyden*, who was not a fraid to set forth a booke execrable in the very Title of it. **OF THE APOSTACY of the SAINTS**: a man as it seemes of the Schoole of *Arminius*, whom also the *Vorstian* liberry of Prophecyng (that is, a licentiousnes that growes mad against wel established Religion) hath transported and perswaded him, that out of one inch of Noveltye, & most vaine desire of singularity, he should depart from the retained sentence of our Churches. Wherin it may evidently appeare in what contrarietie to the Doctrine of our Church, standeth or rather falleth, this *Apostacy*, and falling away of the Saints.

Augustine saith not, That no man can be sure of perseuerance &c. But of perseuerance he affirmeth, ca. 12. De Correp. & gra. To the first man which in that good where in hee was made right, had receiued that hee might not sinne, that hee might not dye, that hee might not forsake that good, an ayde of perseuerance was giuen, not whereby it should come to passe, that he should perseuere, but without which he could not perseuere by Freewill. But

Doctor Fulke.

now unto the Saints predestinated by the grace of God, unto the kingdome of God, not onely such an ayde of persuerance is giuen, but such that enen persuerance it selfe is giuen to them; not only that that they cannot persueure without this gift, but also by this gift they are not but persuerants. For he not only said, without me yee can doe nothing; but also he said, Yee haue not chose me, but I haue chosen you, and haue appoynted you; that you may goe & bring forth fruit and that your fruit may abide. By which words he shewed, that hee had giuen them not onely Iustice, but persuerance in it. For when Christ so appointeth them, that they go and bring forth fruit, and that their fruit should abide who dare be bold to say, peradventure it shall not abide? All Christians therefore ought to be assured that they shall remaine in the Vine, keepe his Commandements, and such like conditions as be required of them. For as S. Augustine saith, He that maketh men good, maketh them also to persueure in good. Answ. to the Rhemist. Testa. See more there vpon Rom. 8.

Doctor Field.

Hee held of the Angels, so many as he was pleased, and suffered them not to decline, and goe a side with the rest, and raised up and severed out of the masse of perdition, whom hee would among the sonnes of men. The Angels now confirmed in grace, and those men whom in the multitude of his mercyes, he deliuered out of the State of condemnation, and reconciled to himselfe, do make that happy societie of blessed ones, whom God hath loaned with an euerlasting Loue. This Societie is more properly named the Church of God, then the former consisting of men and Angels, in the state of that integritie wherein they were created, in that they which pertaine to this happy company, are called to the participation of Eternall happinesse, with the calling

calling of a more mightie, potent, and preuaing grace then the other. For whereas they were partakers onely of that grace, which gave them power to attaine vnto, and continue in the perfection of all happie. good if they would, and then In tanta felicitate, & non peccandi facilitate, in so great felicity, and facility of not offending lest to themselves to doe what they would, and to make their choyse as their owne perill, These are partakers of the grace which winneth Infallibly, holdeth Inseparably, and leadeth Indclinably, in the wayes of eternall blessednesse.

without which efficacy of Grace winning Infallibly, holding Inseparably, and leading Indclinably, no man euer attained to saluation; of which who so is partaker shall undoubtedly be saued. Of the Church. Lib. 1. cap. 3. & cap. 17. Doct. Iob. whus

This holy, reuerend and greatly learned man, in his way to the Church, hath a Digression, with this Title. Digres: 41. Intreating of Predestination, & Freewill as the Protestants hold them, and shewing that their Doctrine concerning those points doth neither make God the author of sin, nor leade men to be careles of their liues, &c. And indeede he excellently proues what he vndertakes, in this Digression. In another, we reade thus.

Perseruance in good, beginneth not in the will, but in Gods protecting Grace, that upholds the will from desisting: whence it followes that to euery new worke, the will needes a new Grace, as Organs giue sound no longer then while the bellows are blowing. Against this our Adversaries teach, that a iust man when himselfe will can practise any Righteousnesse, internall, or externall by doing good workes, and keeping Gods Law, neither needes he ordinarily a new Grace to excite him, but onely to helpe him; And in case of falling into sin, when it is said, the will cannot

cooperate to rise againe, the meaning is, that it cannot doe it so easily. And this he calls *An impious blasphemy, and fauouring of Pelagianisme. Digress. 4.2.*

The Title of another Digression (43) is this: *Proving that Gods children without miracles or extraordinary Reuelation, may be and are infallibly assured, that they haue grace, and are in the state of saluation.*

There we reade in the Digression it selfe: *The manner how we know wee haue grace, and shall be saved, is by the meanes of the holy Ghost, whose worke it is to assure vs (I thinke then it is the euill spirits worke to take away this assurance) the which he doth, first, by producing in vs the effects of saving Grace, and Prædestination, which is the constant reforming of our life within and without. whereupon it followes that he which gines himselfe effectually and stedfastly to a godly life, may infallibly bee secured thereby of his Saluation, because God whose promises are infallible, hath promised saluation to all such. Where the Reader may note, That the constant Reformation of our life is an effect of Prædestination, and a worke of the Spirit. Now if this constant Reformation be wrought in vs by the spirit, and is giuen to vs as a fruite of Gods constant Decree of Prædestination, how can wee fall away? for a constant Reformation and falling away cannot stand together; But here we see Gods Spirit giues vs a constant Reformation of life, and therefore falling away is excluded.*

A little after. Stapleton confesseth, that S. Paul pronounceth the same certainty of other mens saluation, that he doth of his owne. And therefore we may haue assurance of Grace and Perseuerance as well as he had. For in diuers places he shewes, that he was assured of Gods spirit, and
Grace,

1 Cor. 7. 40.

Rom. 8. 38.

2 Tim. 4. 8.

Grace, and eternall life. You shall heare what the Auncient Fathers say touching this matter: Macarius saith, Although they are not as yet entered into the whole Inheritance prepared for them in the world to come, yet through the earnest which they now receive, they are as certaine of it, as if they were already crowned and reigning, &c.

Bernard saith: who is iust but he that returneth loue to God who hath loued him, which is done when the Spirit by Faith REVEALETH to a man the eternall PURPOSE of GOD concerning his FUTURE SALVATION.

Dr. Reynoldes was a man indifferently well esteemed by some for his learning in the place where he lived, and not accused by any that I knew for not being orthodoxe in any point of the Doctrine of our Church. Yet Salomons saying is true, *That the Race is not to the swift &c. neither is fauour (still) to men of skill.* wherefore as when a Countrey Gentleman would borrow money in this Citie, though his estate be neuer so great in the Countrey, yet commonly hee must haue a Citizen bound for him that is knowne to the Citie, so since Doctor Reynoldes, though well knowne for his learning in the place where he lived, yet perchance may faile to haue trust among some men. I must take leaue to get a surety for him, euen one that is liuing, and whose wordes I thinke will be taken in the Citie.

The man whome I produce to giue his word for Dr. Reynoldes is Doctor Francis White Deane of Carlile, I haue a ready indeede produced him for a witnesse, but now I produce him for a surety; yea since he can here be a witnesse also, let him be both a witnesse and a surety.

First therefore, I take him as a witnesse of *Perseuerance* in that which I formerly cited out of him. That our Tenet concerning *Prædestination* is no other then what Saint *Austen* and his Schollers maintained against the *Pelagians*. Now it may plainly appeare by diuers of Saint *Austens* workes, that the *Prædestination* taught by Saint *Austen*, gaue to the prædestinaite an infallible perseuerance, a perseuerance by which a Saint could not but perseuere. And that I may not send away my Reader presently to reade or buy the workes of Saint *Austen*, let him but looke backe to the allegation of Doctor *Fulke*, and there he shall plainly see that which here I tell him : so that thence will arise a plaine Argument,

The Tenet of our Church concerning *Prædestination*, is the Doctrine of Saint *Austen*.

But the Doctrine of Saint *Austen* teacheth a *Prædestination*, that giues a sure and infallible *Perseuerance*

Therefore the Tenet of our Church teacheth a *Prædestination* that giues a sure and infallible *Perseuerance*.

Neither may aman dare to meddle with any thing but the Conclusion ; for the former proposition is guarded by Doctor *White*, and the second by Saint *Austen* and Doctor *Fulke*.

RePly to Fisher.

But Doctor *White* comes somewhat nearer, and Proues that *A member of Christ, and the Catholicke Church in the Creede* (which consists of the true members of Christ) can neuer fall away vnto damnation, and therefore must needs be possessed of finall perseuerance.

That Church (or the Catholicke Church in the Creede) hath the remission of sinnes, and life eternall, and possesseb

passeth not to Hell. Ioh. 10. 28. Aug. de Doctr. Christi: lib. 3. cap. 32.

Againe, The testimonies of St. Austen objected by the same Adversary, which are, that the Catholicke Church is the Body of Christ, whereof he is the Head, and that out of this Body, the holy Ghost quicknesh no man, make altogether against himselfe. For none are vitall Members of Christs mysticall Body, but Iust and Holy persons. And it is the same Fathers Doctrine, Impii non sunt reuera corpus Christi. wicked persons are not in Deed & Veritie the Body of Christ.

And in another place, In corpore Christi non sunt, quod est Ecclesia, quoniam non potest Christus habere membra damnata. They are not in Christs Body because Christ CANNOT have DAMNABLE members.

Thus are Christs members sure of Salvation, because safe from damnation, they cannot be damned, therefore they must be saved, and I thinke that they will not deny that finall perseverance is an inseparable companion of Salvation.

And now wee come to another place in the same worke, which though it begin in *witnesing*, yet it ends in *Suretiship*.

It (that is still The Catholicke Church in the Creede) is the Church builded upon the Roke, against which the gates of Hell shall not preuaile either by Herisie, Temptation, or Mortall sinne, Matt. 16. 18. Matt. 7. 24. And if it bee a mere fancie to hold this, then Gregory the great with many ancient Father, were fantasticks for teaching in this manner. Which to make good there are many citatious adioyned. Aug. de Cinit. Dei. lib. 20. cap. 8.

Namquam ab illo ecclesia sed uocetur predestinata & electa ante constitutionem mundi. *Origin: Trac: 1 Mat: 18.* numquodq; peccatorum &c. porta sunt Inferorum. *7na Inferorum porta uocatur scortatio.* Cum multe sunt, neq; recenseri numero possint Inferorum porta, nulla porta Inferorum ualet aduersus petram aut Ecclesiam quam Christus super illam edificat. *Gregor: Morall. lib. 28. cap. 6.* Sanctam Ecclesiam de Sanctis in aeternum permanens constructam, nullis huius uita. persecutionibus superandam, Ipse super quem adificata est euidenter ostendit, cum ait, Porta Inferi non preualebunt aduersus eam. *Ambr: in Luc. lib. 2. cap. 3. Bern: in Cant: serm: 72. Dr. Reynold, de Script: & Eccles. Thess. 4.* confirme the same at large.

Thus are we referred to Doct. Reynolds by this learned man, and therefore we may safely passe on to see what hee sayes. Neither is this Reference meereley generall and learge, but punctuall to this very poynt of the *small Perseuerance of the Saints.* A more generall commendation hee hath besides of this same worke; when he sayes. *The aduersaries haue made no Reply to Doctor Reynoldes Theses.*

Neither are any endued with sanctification, but those whom God hath Elected that they should bee Saints; And to true Sanctification Iustification concurrerth. But God Iustificeth onely the Elect, and Iustificing Faith, by which the Hearts are purified, is the Faith of the Elect of God, The wicked are not beleeuers in the Apostolicall use of that word. For whosoever beleeueth shall bee saued, and the end of Faith is the saluation of the soule. And howsoeuer they may bee called beleeuers for a profession of faith, or for a temporary Faith, yet they are not redeemed, as those which are grounded on Christ, For those that are Redeemed are

is an inward direct denyall of the foundation, he professeth
him by speciall providence forever. Discourse of Justifi-
cation.

Thus have the Fathers, and Doctors of our
Church, plainly shewed the Doctrine of our Church.
And this last witness, (a man beyond all exception
of Schisme or Partialitie, the enemies of his Doctrine
being Judges) hath strongly confirmed and establish-
ed it. Yea, he hath cut off that *Galebas* Head, which
commonly marcheth against the host of God, to ter-
rifie them out of their assurance of Finall perseve-
rance, and certaine Salvation. For he sheweth that the
truly justified, after their errors, are saved either by
generall or a small repentance, but from *Schismaticall* &
Fundamentall Errors, they are preserved forever. And
Dr. Overall, seems so joyne in one harmonic with
this doctrine of *M. Hooker*, saying the like for Errors
of life, that this other did for errors in beleife. In the
Conference at Hampton Court, these are his words, *Those*
which were called and justified according to Gods purpose
and Election, howsoever they might and did sometimes
fall into greivous sinnes, &c. were in time renewed by
Gods Spirit, unto a lively Faith and Repentance, and so
justified from those sinnes, and the wrath and Curse, and
Guilt annexed therunto. So that the objection now a-
dayes urged, was long since prevented with an an-
swer, and should have kept silent the mouth of it be-
ing stopped. For to what purpose is it to aske and ob-
iect; *What if a justified man commits a great sinne, and dye*
without Repentance? When it hath ben answered long
since, that Justification hath such a Repentance an-
nexed to it, as shall suffice to wash away the guilt and
wrath

wrath of those Errors & Sins into which the Iustified shall fall. If wee take away the Obligation of Repentance, wee fall to goodnesse but not to goodnesse, what a strange question is that, which rayleth an objection from Iustification severed from Repentance. Is it lawfull for them to make a Iustification of their owne severed from Repentance, and raise an objection thence, against our Iustification, conioyned with repentance? This is a mere deceit to argue from things ill divided, against things well conioyned. Yea, cursed are they that put a tender what God hath knit together. King *James* said to the *Catholics* at *Hampton Court*, *It was my purpose, and not that I was insisting faith, that was severed from Repentance*. If then true Iustificing Faith and Repentance, be insevered, their argument against perseverance taken from Iustificing Faith, severed from Repentance, is a mere imaginative, and fantastical argument. For they imagine a severing of things not indeed severed, and then they raise an argument from the separation which is onely in their owne braines, and not in the thing. So that the ambition and vainest hope of such an argument is onely this. If such a thing were that indeed is not, then that would not be, that indeed is. If Iustificing Faith were wholly severed from Repentance as it is not, then perseverance would not be Perseverance. Wee have seene out of *St. Augustine*, Our Church & Doctors, that the same Election which Decreeth to the *Saints* glory & Salvation; Decreeth also perseverance. Now Perseverance, must needs have that sufficient Repentance without which it cannot be perseverance. And therefore the same Decree that decreeth

Perseverance, must needs also Decree that Repen-
 tance, without which Perseverance cannot be. And in
 deeds one and the same State of God (Decreed to all
 the Elect) is an immortall seed, both of repentance
 and perseverance. Briefly then, though a man were
 to be excluded from Salvation, for not performing a
 condition, yet if he be sure to performe the condition,
 he is still sure of Salvation. As on the other side, if he
 be sure of Salvation, then he is sure to performe the
 condition, without which he cannot be sure of Sal-
 vation. Now those whom our Article saith, God hath
 constantly Decreed to bring to Salvation, they are sure
 of Salvation. And therefore are they sure of that Re-
 pentance, and all other conditions or qualifications,
 without which they cannot be sure of Salvation. Per-
 chance the same matter in Mr. Hookers words will be
 of more authority. *Our Saviour when he spake of the
 sheepe effectually called, and truly gathered into his fold,
 I give unto them Eternall life, and they shall never
 perish, neither shall any pluck them out of my hands.
 In promising to save them, he promised no doubt to pre-
 serve them, in that without which there can be no Salva-
 tion, as also from that by which it is irrecoverably lost.*
 But in a second place: let the questioners give mee
 leave to aske them a question? whether in this their
 damping of men regenerate, that doe not particularly re-
 pent for every great sinne, they doe not bring in a Doctrine
 of despair? For is one of these great sinnes ever hap-
 pen to be forgotten, is the very case of sinne against
 the Holy Ghost: *There remaineth no more sacrifice for
 sinnes, but a certaine fearful looking for of judgement
 and fiery indignation.* A sinne forgotten cannot be for
 given.

Discourse of
 Justification.

Heb. 10.

There is no saluation without particular Repentance, nor no particular Repentance without particular Remembrance. Again we know that some live in an innumerable variety of great horrible sinnes, such as *S. Paul* reckons, *1. Cor. 6. 9.* Now if these men after come to repent, it is impossible for them to remember their numberlesse particular sinnes which they have committed, and to apply to them a particular repentance. Then by the same reason it seemes to mee it were impossible they should be saved. But if God accept a generall repentance of them, it were good to bring some place of Scripture which saith that others cannot be saved in case of forgettunesse, by generall repentance. It is the saying of Doctor *Francis White*. *The promise of Remission of sinnes is conditionall. Esay. 1. 16. 17. &c. and the same becommeth not absolute untill the condition be fulfilled, either actual, or in desire, and preparation of the mind.* Now if that desire and preparation of the mind to Repentance will serue, surely I thinke there is no child of God, that hath not had a full desire and purpose to repent of all his particular sinnes, and especially the great ones. Yea we find in them by experience a preparation and readines of mind to actual Repentance. *David* having his sinne plainly discovered to him, presently falls to Repentance, and is presently released of his sinne. And *Hesekiah* being convinced of his sin in pride, presently accepteth the chastisement of his sinne, and his humbling immediately followeth in the Text. And *Peter* when he had denyed Christ, as soone as Christ looked ypon him, he went out and wept bitterly. Whence it appeareth, that the seede of Repentance in these great falls of the Saints is

Reply to Fisher.

2. Sam. 12. 13.

3. King. 20. 19.

Luke, 22. 61.

not dead but sleeperh; it lyes in the earth during this winter of grace, being ready to bud, as soone as the frost of Tentation is dissolved, and the Sunne of Righteousnesse warmeth it with a new sprout, and increase of beames and heate. And here I thinke it is worth the obseruing, that there are certaine sins, that are certainly knowne to be sins, yet while the strength of tentation is vpon the Saints, they partake very much of the concealement of secret sins. For the same lust and corruption that preuaileth vpon the Will of a Saint to do so great a sinne against which his Will was determinately bent and resolued, casteth also very commonly a mist on the vnderstanding of the same Saints, that the thing formerly appearing out of measure sinfull, now doth not looke like a sinne, for the flesh hauing darkened the vnderstanding for a season, that appeares not in the shape and odiousnesse of sinne to the flesh, which most plainly and evidently appeares sinfull, being seene by the spirit. And therefore a Saint after a great sinne, when he comes truly to discern it, is like a man awaked; awaked I say out of a slumber of the flesh, wherein his eyes were closed. and hee saw not sinne to bee sinne, and awaked into the light and sight of the Spirit by which alone a man spiritually discerneth. So *David* had neede of a plaine similitude, to conuince him of a sinne that was in it selfe plaine enough, but no doubt by lust so couered and hid from appearing in the true shape of sinne, that before this discouery which awaked the Spirit in him, he had not the full and true sight of the odious and vgly face of his sins. Briefly, *Uzzab* who dyed in his sinne, was saved or damned. I thinke no man will be so cruell as to say

say he was damned; wee see he had a good affection to the Arke of God; and no doubt a good love to God, for whose sake he Ioued the Arke, but his good love was ill managed, & the wrath of God came vpon him, because he seru'd that God in an ill manner, whom no doubt he Ioued with a good zeale and affection. Now if *Moses* was Iam'd by this Doctrine he must actually repent of this sinne, which was so mortall to him. But first wee read of no such actual Repentance, and next the suddenness of the stroke may seeme to preuent it. But on the other side, if he did actually repent, then may any Saint else be thought actually to repent; and so this question is againe needlesse, as before was proued to be absurd. And surely he which gaue *Isabel* that seduced the seruants of God, *a space to repent*, may be thought to be at least as gracious to the spouse of Christ, (his Saints and members) euen to giue them this space to repent, to whom wee know he hath giuen the grace to repent. *and yet* *Isabel* *did not* *repent*.

- If they doe now reply, are Saints immortall having sinned? I answer by asking againe, Was *Isabel* immortall, when God gaue her *space to repent*? Beside, no death can prevent Gods mercy; God knows the time of his Saints; and if *Sparrowes* fall not to the ground without Gods prouidence, much lesse doe Saints. God hath the time of Saints in his hand, and the same God hath also Grace in his hand; and therefore nothing can hinder him; but that he may prevent the time which he hath in one hand; with the grace which he hath in an other. Yea as he is the Lord both of life and grace, so is he of tentations. Therefore as hee can command time to stay and grace to hasten, so
also

also can he command tentations to take what time he pleaseth, and can make them to keepe what distance he will, to the last time of the Saints. Yet I may wade further, and I thinke that *Arminians* can hardly disproue it; If a Saint haue in him the grace of Repentance, which would bring forth the Act of Repentance if it had time, it were somewhat strange that a Saint should be damned, not for want of grace (but) only for want of time. Now the remaining grace of Repentance, after the fall of Saints, appeares before in *David*, *Nehemiah* and *Peter*, who readily repented vpon their summons. And even *Bertram* himselfe confesseth, that neither *David* nor *Peter* in their falls, did wholly loose the Holy Ghost.

Thirdly, this question is grounded on the Popish distinction of sins mortall and veniall: A distinction which Doctor *Francis white* in his *Oribadaxe*, hath with sound reasons and allegations mightily batted. There it is said by him, *That concupiscence is as verily sinne as Adultery*; And that there is a plaine Commandement against it; now the breach of any Commandement (especially the body of it) must needs be mortall. So when a man couets his neighbours wife, yea his neighbours Oxe, hee hath mortally sinned. Here vpon appeares a diuers fault and mischief of this question or obiection. First a man is in perpetuall feare & torment, because such lusts do so often arise in him. Secondly, this obiection hath but onely vanity, or nothings in it. For it is an argument raised out of nothing, and nothing in the hands of the creature will make nothing. The distinction of sins into veniall and mortall is nothing, for euery sinne is mortall. Death

running along with the whole breach of the Command-
 ments, *Curfed is he that transgresseth not in all things, which* Deut. 27. 26.
and written in the book of the Law to do them. Now if the
 curse and wrath of God be annexed to the breach of
 any part of the Law, surely the breach of any part of
 the Law makes a man subiect to wrath & consequent-
 ly to death. *For the wages of sinne (even of all sinne)* Rom. 6. 23.
without exception) is death. Now if all sinne be mor-
 tall, and the mortallnesse of sin be the reason of the in-
 compatibility of grace and salvation, then every sinne
 and breach of the Law is incompatible with grace, and
 so a Saint may fall from the state of Grace many times
 in a day, and many times in a day be bound neede to be
 againe regenerated. But on the other side, if they will
 allow Grace to stand with mortall sinne in the breach
 of one Commandement (as the tenth) they must bee
 forced to allow it likewise in the breach of another; at
 least if they will allow Grace to be compatible with the
 mortall breach of one halfe of a Commandement, they
 may be enforced to allow it in the breach of the other
 halfe. For mortallnesse of sinne being the cause of in-
 comparibleness with Grace, this mortall sinne run-
 ning all along through the whole breach of the Com-
 mandement, the effect of incompatibility must needes
 runne along with it throughout the whole breach of
 the Commandement. Or else as Grace may stand
 with the breach of one halfe of the Commandement,
 so may it stand with the breach of the other halfe, for-
 cept men will flint the Grace of God, and say it can-
 not reach home to overcome the whole breach of a
 Commandement, especially one of the second Table
 as that of Adultery, which is usually reckoned one of
 their

their mortall sins. Yea, it were fit that these sinners of Gods Grace, should giue vs a Table of all the breaches of euery Commandement, and then put downe their finger iust on the place, where the breaches leaue to be veniall, & begin to be mortall. This seeme very necessary for the full discerning of a matter of so great consequence and concernment; as falling from the state of grace; for without this knowledge a man may fall from the state of Grace by some sin which he knowes not to be mortall, and then forgetting or neglecting it, there is an end of him, he must be damned for euer. But to make such a Table by Scripture is altogether impossible; and without Scripture it is vaine and friuolous. How much better were it to say with the Scripture, That in the Iustice of God sin & life are incompatible, euen any sin with life eternall. But by the Grace of God, sin and life are not incompatible; for God in his Saints leaues euen now a remnant, of the body of sin, that often leades them captiue to the Law of sin; and yet at the same time there is the Spirit of life which is in Christ Iesus, freeing them from an absolute reigne of sin & death. There is a remainder of the old *Adam*, & a seede of the new *Adam*, and the motions, yea single acts of the old remainder, doe not kill the whole immortal seede of the new *Adam*. As one action doth not make a habit, so one action doth not destroy a habit, especially these infused habits, which are grounded in a godly nature, and an incorruptible seede.

But that I may shew them the cause of their mistaking, (which is the way to remedy it) I giue them to vnderstand, that their error come from hence, because they do not weigh these things in the Balances of the

Sanctuary

Rom. 7. & 8.

2. Pet.

1. Pet.

mark. They do not weigh spiritual things, with
 the weight of the Scale. For if in these upright balan-
 ces, they did weigh sinne and grace together, they
 should finde, that in the old man there being buds and
 leaues and fruits of sinne, sinfull thoughts, words, and
 actions, and the like in the new man the buds and
 leaues and fruits of sinne, cannot ouer weigh more,
 then the buds and leaues, and fruites of grace; but it is
 a reigne and whole body of sinne; that must counter-
 poise, and equall a reigne and body of grace. More
 plainly thus, one particular sinne, may prevent and
 cut off for the time some act of grace which should haue
 prevented it, but one act of sinne, doth not cut of and
 expell, the whole new man and body of grace. The
 whole seede and roote of Grace is not digged vp, but
 by a whole body and reigne of sinne, and indeede this
 whole reigne of sinne, is absolutely a sinne which the
 Regenerate cannot commit. There are diuers places
 that confirme this in the Scripture, yea, diuers places
 in St. Iohns first Epistle. I take notice of one: *Whosoe-
 uer is borne of God doth not commit sinne, for his seede remain-
 eth in him, and he cannot sinne, because his seede remain-
 eth in him.* A regenerate man wee know can sinne ac-
 tually, but he cannot sinne in the full seruice of sinne;
 and euen our Saviour himselfe interpreteth the com-
 mitting of sinne, for the seruice of sinne, *Whosoeuer com-
 mitteth sinne is the seruant of sinne.* But this seruice of sin
 and the seede of God are incompatible, and therefore
 the seede of God still remaining in the Regenerate,
 (which the Apostle affirmeth) this reigne of sinne can-
 not stand in them with it. So are the Regenerate still
 safe, while single and small sinnes do not destroy the
 whole/

whole seede of Grace, but onely a whole seruice of sinne, from which the Regenerate are preserved, by the seed of God that remaineth in them. Briefly a remaining seede is neuer lost, neither by actual sinnes which are committed, which do not ouerweigh and preuaile against it, not by a body of sinne, which the seed of God remaining for ever excludeth.

And hereupon in the second place these men may also plainly perceiue their error, in saying that a Saint by some actual sinne is in the whole state of damnation. For the seede of God remaining in the Regenerate, bee cannot be wholly in the state of wrath and damnation, for there is something in him with which God will not be angry, euen the remaining seede of God. But you will aske me perchance, Is not God angry with sinner? Yes, and very angry with a very great sinne; but yet his whole wrath doth not arise when there is a seede of Grace that abates the wholenesse of his wrath. Therefore let vs againe set vp the balances of the Sanctuary, and as before wee laid the whole seed of Grace in one balance: against one single sinne in the other balance: so now let vs lay the seede of Grace together with some single sinne in one balance, and the whole or full wrath of God in the other. And let vs withall know that our mercifull Father looketh vpon these balances through his beloued Sonne Christ Iesus. and then wee shall soone find that single sinnes ioyned with a seede of Grace, will not draw moue, and counter-weigh a whole and intire wrath. God beholding a Sonne of God (though with some sinne through that first Sonne in whome he is well pleased doth not suffer his whole displeasure to arise vpon

vpon him. There are drops of wrath (as Hierome
 note) and there is a hot wrath, *ps. 106.* And there is
 a whole displeasure, *ps. 78. 38.* Now these drops of
 wrath may be vpon lesser finnes; yea a hot wrath, may
 be vpon a Saint, for greater sin is, but a whole dis-
 pleasure is not vpon him, except he had a whole
 reigne of finnes, and from that (as I shewed before) a
 Saint is preserved. For there is still a seede of Grace
 remaining, and with that seede God cannot be angry,
 yea he still loveth it, and where this loue remaines,
 there the wholenesse of wrath is abated, so much as is
 the measure of this remaining loue. Neither is this
 without the word of God. For God himselfe, when
 he hath said, of a Saint, *I will be his Father, and he shall
 be my sonne;* he saith also, *If he commit iniquity I will
 chasten him with the rods of men, but my mercy shall not
 depart away from him as I took it from Saul.* God when
 he was angry with Iehosaphat, Hec told him by the
 Prophet: *Shouldst thou helpe the ungodly &c. Therefore
 is wrath vpon thee from the Lord.* Yet withall God for-
 gat not the seede of Grace in his heart. *Nevertheless
 there are good things found in thee, thou hast prepared thy
 heart to seeke the Lord.* So though there be a measure
 of wrath, and God in measure contend with these bran-
 ches of sinne, yet the roote of grace remaining, *Grace
 alforummeth.* As long as the seede of God remain-
 neth, so long vnion with God remaineth, and as long
 as vnion with God remaineth so long a man is in the
 state of grace, and cannot be wholly in the state of
 displeasure. But as millions of finnes lying vpon the
 Sonne of God, brought with them such a heavy dis-
 pleasure of God, that in regard of the anguish and

*Hier. in Ezech.
 lib. 1. cap. 1.*

1. Sam. 7. 14.

2. Chron. 19. 2.

Ezay. 27. 8.

plague of it, to which he was deliuered vp, he cryed out, *My God, my God, why hast thou forsaken mee,* and yet as concerning vnion, God had not forsaken him; so also in the sonnes of God vnited to this Sonne, though for some single sinnes a great wrath may arise, and God in regard of outward feeling may seeme to forsake them, yet that vnion still remaineth, and whom God hath thus knit together, no man can put asunder. In Christ that became sinne for vs, all the sinnes of the Saints and vnion with God were not incompatible, wherefore sinnes and vnion with God are not incompatible. And though this vnion was Hypostaticall, and our slower vnion, yet from that Hypostaticall vnion, our vnion is deriued, and that vnion safegards and preserueth the vnion deriued from it. His vnion is the Rocke on which our vnion being built, that Rocke preserueth the Church vnited vnto it. The strength of Christs vnion, is (not the weaknesse but) the strength of our vnion, and in his safe vnion our vnion is safe against the gates of Hell. And this is the very point that accuseth and conuinceth their horrible blasphemy, that say wee are no safer by vnion with Christ, who was God and man, then by generation from *Adam* who was but a man that had not vnion with God.

But perchance some will obiekt, this is a dangerous doctrine to be taught, That Saints cannot fall from the State of Grace. And why? Because men will presume. But let the obiectors remember, that the question is whether it be true or vntue, not whether there may be ill vses made of it. For if it be true, then this is iust *Wardineys* argument against whole relying
on

Math. 26. 38.
Math. 27. 35.
Ioh. 14. 19.
Ioh. 17. 20. &c.
1. Pet. 2. 5. 6. 7.

for the merites of Christ; because the people would breake out at this gappe, and leaue buying of heauen with their owne merites. So might wee argue, that the Grace of God may not be taught, because some turne it into wantonnes, nor men send their sonnes to the Vniuersity, because knowledge puffeth vp. But let not Gods truth be muzzled vp with carnall policy: especially let not truth bee denied to bee truth, because flesh and blood makes ill vses of a spirituall truth.

But secondly, I deny that this doctrine is dangerous to breede carelesnesse in obedience, yea, it is a spurre and encouragement vnto obedience. For if wee consider how it is deliuered; and to whome it is deliuered; and with what cautions and conditions it is to be deliuered; it will be found to be a doctrine most comfortable, and most advantagable, vnto holinesse. The vsuall manner of delivering it, is by the way of incouragement vnto obedience. Euen the whole Law is enforced vpon this ground: *I am the Lord that hath deliuered thee from the house of bondage; thou shalt haue no other Gods but me &c.* which agrees iust with the song of Zacharie, *That wee being deliuered from our enemies might serue God without feare, in holinesse and righteousness &c.* In the next place we may consider, that this Doctrine only appertaineth to the Regenerate. To them only it can be so deliuered, that it may bee received, Now the Regenerate haue in them a godly nature, a spirit of loue, and the loue of God being shewed and sealed to them, the spirit of loue in them is enflamed to a more seruient loue of God. And the more a man loues God, the more will hee keepe
his

his Commandements. So that it is most true which
S. Iohn speaks. *Hee that hath this hope purgeth him-
 selfe, as God is pure.* But the cleane contrary is said by
 these men, *He that hath this hope, defileth himselfe as the
 Devil is filthy.*

2. Ioh. 3. 3.

Job. 12. 6.

In the last place, let vs take notice what cautions &
 conditions are annexed vnto this Doctrine. God
 knoweth our frame, and he seeth that by nature wee
 are nothing but flesh, *Ioh. 3. 6.* And euens after Rege-
 neration there is a great remainder of the flesh even
 in the Regenerate. Now this flesh is apt to be puffed
 vp, not vpon this onely, but vpon any excellencie of
 the Spirit, *knowledge, Revelation,* yea, vpon the *grace
 of God,* yea vpon *humilitie* it selfe. Therefore God
 hath certaine scourges for his childre, to beate downe
 this flesh from presuming and exalting it selfe aboue
 measure, *whom the Lord loveth, he chasteneth, and hee
 scourgeth every sonne whom hee receiveth.* Hee hath
 scourges of diuerse sortes, he scourges them in their
 estates, he scourges them in their bodies, he scourgeth
 them in their mind yea in their soules themselues. He
 scourgeth them by men, hee scourgeth them by De-
 vils, he scourges them by good Angels, he scourgeth
 them by his owne hand, even by hiding his face, by
 withdrawing his comforts, by sending terrors into
 their soules: so that no scourge almost is wanting but
 only Hell; yea, there is not wanting a kind of tempo-
 rall Hell, but only a Hell eternall. *David* is scourged
 with the death of the sonne of his sinne, with the re-
 bellion of another sonne, with the rayling of *Shimei,*
 with an exclusion from the Royall Citie, *So that hee
 wept as he went vp, and had his head covered, and he went
 bare.*

hartsore, he was called, A bloody man, and a sonne of beliall. And now I doubt not, but he was fully instructed by those scourges, to buy those sinnes, no more at this price, his flesh was so taken downe that he humbled himselfe vnder Gods chastiment, and accepted it: Let him curse, for the Lord hath bidden him. 1. King. 12.
Salomon also sinning was scourged with the scourges of men; Hadad the Edomite, Rezon the sonne of Eliadeb and Ierobam the sonne of Nebat. and Hezekiah for the pride of his heart, had a fearfull scourge vpon his estate and posterity; all that is in thine house shall be carried into Babylon; And thy sonnes which thou shalt beget shall they take away, and they shall be Eunuches in the palace of the King of Babylon. 1. King. 40. 13.
Briefly sorre are deliuered vnto Satan for the destruction of the flesh, Paul himselfe is buffeted by the messengers of Sathan, lest hee should be exalted aboue measure, and the Corinthians not iudging themselves, are iudged of the Lord, so that some of them are sicke, and some of them asleepe. 2. Cor. 12. 7.
The terrors of God which I call a temporall Hell, shake the soules of the Saints hauing sinned, and grinde them into contrition: So they cry out, There is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones, because of my sinne. I am feeble; I am sore broken, I have reared by reason of the disquietnesse of my heart. Psal. 38.
 Thus wee see to the Doctrine of assurance are annexed remedies agaiſt Security and Presumption, so that it needes not an vntruth to deny it, but onely discretion wisely to deliuer it. When the Doctrine of Assurance is taught, let these chastiments of God vpon the pride and security of Saints be deliuered with it; and then a spirituall Doctrine being deliuered with these cor-

reſtiues and corroſiues of the fleſh, will bee comfortably profitable to the ſpirit, and not hurtfull to the puffing vp of the fleſh. The Grace of God in a Saint ſeeing the goodneſſe of the Lord ſealed to him on the one ſide, and the terrors of the Lord on the other ſide, hath ſufficient grounds of a full and awfull reſolution, to ſerue God with reuerence and feare. It is the ſaying of an holy man neare 200 yeares ſince, *Doctus domino Gratia, et eruditus verbare ſubſtractionis, &c.* A Saint being taught by the gift of grace and by the Rod of Gods frownes and temporall deſertions, takes heede of pride, takes heede of ſecurity. And Gregory the great, hath an excellent paſſage wherein he ſaith, that God doth keepe the ſoule of a Saints in ſo even a ballance, counterpoyiſing vertues with Tentations, (*Miro modo agitur, ut nec de virtute, quiſpiam extolli debeat, nec de tentatione desperet*) That hee neede not to be liſted up with his vertues, nor diſpaire for his tentations. Greg. in Iob. lib. 9. cap 5. So it will be vneceſſary as it is vntrue to ſay that a ſonne of God may be damned, for euen therefore are they ſcourged here, that they may not be damned hereafter but that they may be receiued. *They are ſcourged with the ſcourges of men, but the mercy of God is not taken away from them; they are iudged of God, that they may not be condemned with the world.*

Heb. 12.
1 Cor. 11. 32.

But: the ſame men that are ſo hard againſt the Saints, yet they are very kinde to the Reprobates, and they that will not allow a particular grace to giue vnto the Saints a ſure ſalvation, will allow a generall grace to giue vnto all, (Reprobates and all) an vnertaine ſalvation; Yea, to ſpeake the truth vnder the ſhew of

a generall saluation, they giue no saluation at all. For man fallen will not stand, by that grace wherein man perfect did fall: so that if effectuell grace be taken away, saluation is taken away. But what say they? Christ dyed for all. True, but what of that? Therefore all men haue grace to be saued by Christs death. A miserable inconsequence. There can nothing follow but this, *Therefore Christ gaue himselfe a sufficient ranfome for all.* The ranfome is sufficient for all, it is offered to all, but all men doe not receiue it. Man by his fall hath depriued himselfe of grace, by which hee may accept the promises of grace, so that his owne incapacity, hinders him from accepting this generall remedy. A King at his Coronation giues a generall pardon; yet this doth not proue that all men are able particularly to apply this generall pardon. There are some that thinke themselues *rectos in Curia*, and that they neede it not, some are negligent and carelesse of their estates; and a third sort are ignorant of it, and a fourth is poore and cannot sue it out. So in the generall pardon offered in Christ Iesus, there are some *insufficientes*, as the Scribes and Pharises that thinke they neede it not, there are some that with *Esau* despise it for carnall prophaneesse, there are some that are hardned and blinded being ignorant of Gods Righteousnesse in Christ Iesus, though they haue it Preached, yea though they haue a zeale of God and such are the *Jewes*; and there are some that neuer heard of Christ Iesus, and they cannot sue out a pardon by beleeuing in him of whom they haue not heard. But this is the summe of the truth: Man being wholly fallen by Free-will though assisted with a

Rom. 10.

Ioh. 17. 2.
Heb. 9. 15.

generall and sufficient grace, lost his Free-will, grace and life eternall. God in his mercy giues a Saviour with a sufficient ransome for all the sinners of the world, that of all the world he may take whom hee pleaseth, and by effectuell grace ioync them to Christ in an eternall vnion of blessed felicity. If Christ had not dyed for all, God could not of all haue saued whom he pleased. If hee had giuen effectuell grace to all, all would be saued; and then God had bin all Mercy and no Iustice; If hee had giuen effectuell grace to none, none would be saued, and then God would haue bene all Iustice, and no Mercy. But God purposing to shew, both Mercy and Iustice, leaues some in the state of the fall, to which man voluntarily cast himselfe, and by effectuell grace ioynes others to Christ vnto eternall saluation. His Iustice cannot be accused, but his Mercy ought to be magnified: And wee are infinitely more bound to God for his sure Mercyes in that *Effectuell Grace*, by which hee certainly saueth millions, then to *Arminians* for their generall grace, by which they goe about certainly to damne all.

THE DOCTRINE OF THE
Catholicke Church, of the Certaintie
of Salvation.

Inueni Heb. 5. 9 **T**emplum Dei &c. That the Temple of God, which is inhabited by the spirit of the Father, and that the members of Christ should not be partakers of Salvation, how is it not a most great blasphemy?

Id. cap. 10.

Mori est vitalem amittere habilitatem &c. To dye is to loose the habilitie of life, &c. But this doth not happen to
she

the soule, for it is the breath of life; neither to the Spirit, for the Spirit is simple, and cannot be dissolved, and abide life of them that receive him.

Partem aliquam spiritus sine sumimus &c. we receive 11. ap. 11. a part of his spirit, unto the effecting and preparing of incorruption, by degrees accomplishing, to receive and carry God in us; which the Apostle also called an earnest, that is, part of that honour which is promised to us of God.

Qui credit in filium habet vitam eternam &c. He that beleeueth in the Sonne hath life eternall. If then wee who haue beleeued haue life eternall, what remaineth beyond the possession of life eternall

Nam es, inquit, amplius seruus &c. (Hee saith) Thou art no more a seruant but a sonne. If a sonne, then also an Heire through God; what then wantest thou to a Sonne, when thou art an Heire?

Qui credidit in nomine eius &c. Hee that beleeued in his name, and is made the Sonne of God, from that time must begin, both to giue thanks, and so professe himselfe the Sonne of God.

Scriptum est enim, Iustus sicut uiuere &c. (It is written) The Iust shall liue by Faith. If thou art Iust, and liuest by Faith, If thou truly beleeuest in God, why, since thou art to liue with Christ, and art secure of the Lords promise, dost thou not reioyce, that thou art called (by death) vnto Christ?

Plus amare compellimur &c. we are inforced to loue the more while it is granted to us to know what wee shall bee, and to condemne that which wee were.

Conscia securitatis suae otio &c. The soule knowing her owne safety, resteth in quietnesse reioycing in her hopes, so much not fearing death, that shee accounteth it as the

way to life eternall.

Ibidem Mat. c. 15

Chananea iam ipsa &c. The Chananitish woman, being now saved by faith, and **CERTAINE** of that inward Mystery, and sure of her owne salvation.

Basil. de spiritu.
cap. 15.

Per spiritum sanctum datur &c. By the Holy Spirit it is given, a restoring into Paradise, a returne into the Kingdom of heaven, a recovery of the adoption of sonnes, a confidence of calling God Father, a partaking of eternall glory, and that I may say all at once, to be in the fulnesse of all blessednesse, both of this life, and of those good things which are laid up for us in the life to come; which in the meane time wee do enjoy by **FAITH**, beholding that Glory as in a glasse. For if the **EARNEST** bee such, how excellent is the Perfection.

Ambrose Sermon.
15.

Bene aut confido. &c. Hee saith well, I am confident. For confidence is the strength of our hope, and an authority of hoping. Therefore hope still and no man can make thee ashamed of thy expectation. Our expectation is life eternall.

Idem 2 Cor. 1.

Signavit nos dando spiritum &c. Hee hath sealed us, by giving his Spirit to us for an Earnest, that wee may not doubt of his promises; for if when wee were in the state of death hee gave us his Spirit, it is not to be doubted, but that to us being made immortall, hee will adde glory.

August. in Psal.
132.

Non præter spem esse debemus, &c. Wee must not be without hope, yea wee may bee bold with great confidence, because if hee be with us on earth by charity, wee are also with him in heaven——Hee is below by the compassion of charity, wee are above by the hope of charity. For wee are saved by hope. But because our hope is certaine, though salvation be to come, it is so spoken of us, as if it were already done.

Tribulatio est enim nostra in presenti seculo, &c. Our idiosol. 123.
 suffering is in this life, and our hope in the life to come:
 and except in the sufferings of this life, the hope of the life
 to come did comfort us, we should perish. Our joy brethren,
 is not yet in performance, but in hope. But our hope is as
 certaine as if the thing were already done. Divers other
 places have bene already cited out of him of Finall perse-
 verance. I referre the Reader particularly to his booke.
De Bona Perseuerantia, & de Correctione & gratia.
 where among many other sentences approving the Perseuer-
 ance of the sonnes of God, hee saith (cap. 9.) Nullus e-
 usum: &c. None of them being changed from good into e-
 uill doth end his life.

Exempta est a morte anima, &c. That soule is freed Prosper in Psal.
 from death, euen though shee bee compassed with mortall^{114.}
 flesh, which of unbeleuing is made beleuing: and besides
 that perfet eternall rest from all labours, which the death of
 the Saints precious in the eyes of the Lord doth obtaine, the
 soule which is deliuered from the death of infidelity hath
 also her rest in this life; euen that soule which ceaseth from
 the workes, not of righteousnessse, but of iniquity. Such
 a soule which is now alieue vnto God, and dead to the
 world, and is diligently buried in spirituall indeauours,
 not resting in an idle, but a quiet tranquillity, of humility
 and meeknesse, she accounteth as now possessed, what soeuer
 with an vndoubted hope she patiently expecteth.

Neque usq; eo solum &c. Neither is the grace of Christ
 the Sauiour of vs all onely so farre extended toward vs,
 but in good hope, the possession of the Kingdome of heauen
 lasting and eternall life, and the absence of all euill, which
 useth to affect with griefe, are likewise added. For it is
 written of the Saints. euirlasting ioy is vpon their heads.

Probi

Civil Alex. com-
 men: in Esa. 62.

Probi viri, cum mandū possideant cor. &c. Good men, ha-
 ving a pure heart, became the receptacles of the comforter, as
 it is possible to men, in this life; and they do know that they
 shall enjoy great and wonderfull rewards. For they shall bee
 sanctified of the spirit and they shall be made partakers of all
 good things and the basenesse of bondage being cast off, they
 shall be adorned with the dignity of adoption of the sons of
 God, which Paul sheweth, saying: Because yee are sonnes,
 God hath sent the spirit of his son crying, Abba, Father.

Non accepistis spiritum servitutis &c. You have not re-
 ceived the spirit of bondage &c. For hee cannot bee a iust
 man in the sight of God, who serveth him not for love, but
 for feare. Which place I alledge, because the fallers from
 Grace, by teaching this falling from Grace, do teach men a
 Doctrine, by which men must bee continually in servile
 feare, and to this very end they abusively alledge, Bee not
 high minded, but feare, and, worke out your saluation
 with feare and trembling.

*Id. in Iob. lib. 16.
 cap. 2.*

In Scriptura sacra aliquando &c. In the holy Scripture,
 sometimes the gift of the Holy ghost is called an Earnest, be-
 cause thereby our soule is strengthened unto the Certainty
 of inward hope. well therefore it is said by Paul, Who
 hath giuen vs the Earnest of his Spirit; For to this end
 haue wee received this Earnest, that wee may hold a
 Certainty of that promise which is made vnto vs.

*Auselme in Rom.
 8.*

Mandatum Dei si timore sit pœne &c. If the commande-
 ment of God be done, by the feare of punishment, and not
 by the love of righteousness, it is slavishly done, and there-
 fore not done. For that fruite is not good, which doth not
 proceede from the roote of love, &c. Wee haue received
 the Spirit of Adoption, whereby wee call God our
 Father: For the very spirit of God himselfe, giveth wit-
 ness

by Faith he is made the Sonne of God, by Faith he is cleansed from sinne, by Faith he is preserved in the obtained righteousness, by Faith he overcomes the world, the flesh, and the Devil, and by Faith he riseth againe after falling, and therefore Satan cannot touch him. Hee may indeede dare to tempt the goodly, So likewise hee daunt to tempt Christ; Tea sometimes hee drives iust men vnto a fall, as wee see David and Peter: But FINALETT, as in Christ hee could haue nothing, so neither can hee preuaile over the Saints. For none can take Christs sheepe out of his handes. wherefore going to his Passion, hee recommended all those that beliened in him vnto his Father.

A heartie desire for the conversion of those that hold the small conversion and falling of the Saints.

AS themselves hold that they may depart from fundamentall Truths, vnto fundamentall Errors, so I wish that they may also depart from fundamentall errors, whereof this seemes to be one. That Christ Iesus the Sonne of God is not that Rocke, which preserveth the Church that is built on him, that the gates of Hell cannot preuaile against Her.

THE GROVND S OF ARMINIANISME, Naturall and Politicke.

Nature is a ground of Arminianisme, but it is corrupted Nature, euan that Nature, by which wee are the children of wrath. Neither is Nature the fountaine and spring of it, by a large common way, as the flesh is generally the mother of hæresies, but by a more peculiar, inward and deepe generation. There are

two evils, that by mans wretched fall are deeply grounded, and intermingled, with the very principles and roots of man; and as far as man is man, so far and so deepe, their venome and infection doth enter. The one is *Pride*, and evil that by the fall hath so thoroughly, soked and pierced into the foundations of man, that man naturally desires to stand by himselfe, and to bee a selfe-upholder, which is no other then that miserable perferment, which the *Devill* at the beginning promised to mankind in their first parents; *That they should bee as Gods.* For it is God onely, whose *Name is I am*, it is God onely that is a selfe-upholder, and standeth of himselfe; and it is by the stabilitie of God alone, that all other things are established; from whose establishment, as much as the wills of the Creatures are freed, so much they are in danger. Yea this substantiue, and selfeupholding estate, is to corrupted Nature, a very plausible and desirable thing, and man exceedingly desires with the prodigall sonne, to haue his portion put by his Father into his one hands, euen to haue Gods grace, deliuered over to the keeping of *Mans Free will*. But this miserable consequence of this, is that prodigall sonne, plainly appeared when hee had gathered all, *Hee went into a faire country, and there wasted all his substance with riotous living.* Mans will, will not keepe the grace of God, but will forsike and spend it, as *Adam* our common Father did at the beginning; neither may it be hoped, that the sonne with a great portion of corruption, should stand, in that state of freedom, wherein his Father newly comming from the hands of God his maker, would fall. Therefore it is the true safety

Eph. 1. 2.

Exod. 3. 14.

1. 2. 3. 4. 5.

Luk. 15. 13.

2. 3. 4. 5.

of mans will, to bee held by God; rather then to be
left free to hold God; to bee established by grace, ra-
ther then to establish grace in it selfe; to bee appre-
hended by God, rather then to bee left free whether
it will apprehend God; or no. Surely the Diuell;
is as strong as ever, if not more strong by being more
cunning, and man being lesse strong, because more
corrupt, his fall cannot bee but more certaine. There-
fore if the Diuell, and his spirituall wickednes, po-
wers and principallities must bee resisted, and overcome;
wee have need of the whole armour of God, yea wee
have neede of God himselfe to support, strengthen,
and establish vs, and accordingly the Apostle faithfully be-
gins, *Be strong in the Lord, and in the power of his mighty*
For as else where, Hee which establisheth vs, is God. The Rocke is the Rocke, which in Christ Je-
sus establisheth vs and makes vs to stand; and so to
stand; that the Gates of Hell cannot prevaile against vs.
The Rocke keepe vs, wee keepe not the Rocke, yea
the Rocke keepe vs, that wee keepe the Rocke, for
if it did not so, the Rocke did not keepe vs, for if our
keeping of the Rocke, were not kept by the Rocke,
wee should neither keepe it, nor bee kept. But Scrip-
ture saith, wee are kept from falling, because we are
grounded on the Rocke, and therefore the Rocke doth
keepe vs even from falling from the Rocke. But this
true and onely ground of safety, the Pride of man
scorneth and despiseth, and it still desires to haue the
will free and loose from this establishment of the
Rocke, that in the land of this freedome, hee may
build a glorious, but a ruinous house, and walking in
the Turrets of it, hee my say of it, as that flaking
and

Eph. 6. 19.

1. 3. 602

2. Cor. 1. 21.

Mat. 7. 25.

and presumptuous *Monarch*. Is not this great *Babylon*, Dm 4.
 that I haue writt, by the might of my power, and for the hea-
 uens of my mercy? But this *Bride* is a most certaine
 way to ruine. For the same man that would bee like
 a God, God made him valike a man, and the same
 heart that swelled into the assuming of Gods head,
 was changed into the heart of a beast, until hee lift
 up his eyes on Heauen, and bewauned him that liueth for
 ever, whose Dominion is an everlasting Dominion, and
 who doth what hee will in the army of Heauen, and the in-
 habitants of the Earth. Wherefore, it is the safety of
 our Will, to be established by that supreme Will, which
 onely is stable, and to attribute the safety of our Will,
 to that GOD, from whom onely wee can receiue it,
 Except wee rather approue this great *Monarch*, in his
 pride, then in his repentance, and do loue proud Raigne,
 rather then humble stability. Iam. I. xxi. vi. xii. T. i. xxi. i.
 And indeede *Arminianisme* may iustly looke for
 Raine, for it opposeth stability. Yea I dare confident-
 ly affirme that *Arminianisme* opposeth the maine
 scope and summe of the Scripture. The maine scope
 of the Scripture is this, to bring all Glory to the Cre-
 ator, from the Creature. This Glory plainly ariseth;
 while wee see the great vncertainty and mutability of
 the most perfect Creatures, not established by vnion
 with the Creator; and the strength and stability of
 the weakest and most fraile creatures being knit to
 the Deity. A paterne of the one is *Adam* with his
 Free-will, and a paterne of the other are the members
 of Christ Iesus, And that this latter paterne may bee
 more evidently eminent, God hath chosen out of
 weake and corrupt mankind, the most weake and
 wretched

1. Cor. 29

wretched, *That hee which glorieth, may glory in the Law*. Thus is the whole Frame of Scripture as it were a maine Body of our Doctrine, which gives glory to God, by making the Creature, wholly to depend on his Creator: And *Arminianisme* is an opposition to the same Scripture, and to the Doctrine thereof, while it gives the stability of the Creature to the will of the Creature; so that a Creature may answer St. Paul (as I learne an *Arminian* hath answered) *Ego me ipsum discerno*: I make my selfe to differ from another; I am mine owne establisher. But be it still our best ground, *That Hee which establisheth vs in Christ is God. And who is God save the Lord, and who is a Rock save our God.*

2. Cor. 4. 7.

2. Cor. 1. 21.

Psal. 18. 31.

Another *Naturall* ground of *Arminianisme*, is the *Naturall wisdom* of man, or the *wisdom* of *Naturall* man. This *Naturall wisdom* approoves that onely for true wisdom which it selfe comprehendes, and the wayes which are *past finding out*, or are contrary to that which it hath Decreed for *wisdom*, are meere foolishnesse to it. Wherefore even the *wisdom* of God, and the *Iustice* of God, if they bee not wise and iust that way, in which the *Naturall* man thinkes *wisdom* and *Iustice* onely to bee, hee censureth the one to be Folly, and the other Iniustice. Thus by the fall of man; man is fallen into this drunkenesse, that hee thinkes the *wisdom* creating, can bee measured and iudged by the *wisdom* created, yea, not by the *wisdom* created, but by the *wisdom* corrupted. The *wisdom* of man fallen, is set for a Iudge of the incomprehensible *wisdom* of him who made man in his perfection; and hee that is now lesse then himselfe,
will

will comprehend him, that was infinitely greater, then man, when hee was greater then himselfe. Neither is this a stone that wee stumble at, for lacke of notice. For God himselfe hath shewed vs this Roocke of offence. *The naturall man, perceiue[n]t not the things of God, but they are foolishnesse to him. And, The world in the wisdom of the world know not God.* 1. Cor. 1. 1, &c. Now by the same reason, the more of this wisdom that knoweth not God, and that counts Gods wisdom to be foolishnesse, the more doth the wisdom of God seeme foolishnesse to it. Therefore there were no greater enemies and opposers to the Doctrine of God, then Politicians and Philosophers, both which were united in that most able *Naturall man*, and most venemous adversary of *Christianity*, *Iulian the Apostate*. And that God may glorify this wisdom of his which they count foolishnesse, and make it to triumph over their foolishnesse which they so seriously and reuerently thinke to bee wisdom, hee takes simple, weake, and base men euen foolish things, and by his spirit giuing them his diuine wisdom, hee confoundes the wisdom of the worldly wise, while these foolish things are saued by the wisdom of God, and the wise men perill by the wisdom of man. So that there remaines no other remedy for this disease of humane wisdom, but *thus such men become fooles, that they may bee wise*. They must put off humane wisdom, and esteeme it to bee folly, if they will put on the wisdom of God. The *Naturall* wisdom must bee captiuated by the Spirit, and a spirituall Doctrine must be receiued by a spirituall vnderstanding; for spirituall truths are not kindly to bee receiued but by a spirituall

rituall hand. And surely if *Humane* wisdomē had
 neede to bee put off in the receiuing of any spirituall
 Doctrinē, it had neede especially to bee laid aside in
 receiuing the Doctrinē of the *Grace of God*. For that
 Doctrinē is very spirituall, it flies high, and the top of
 it pearcerh the cloudes, and hides it selfe in heauen,
 to bee adored rather then to bee discerned. And so
 the great *Apostle* him-selfe doth leaue it. Now these
 high, and most spirituall doctriues, offend the eyes of
 naturall wisdomē, which enioyeth those secrets chiefl
 ly which it selfe comprehendeth, and accountes a
 transcendent wisdomē to bee foolishnesse. So the
Owle thinkes day to bee *night*, and the *sunne* to bee a
 cause of blindness; but the *Night* goes for day, and
 the setting of the *Sunne*, to bee the Spring of the mor-
 ning. Therefore the witt of man, offended with
 the purity of this spirituall doctriue, hath invented a
 doctriue of its owne which exceedingly agreeth, with
 the wit of man that bare it; for here (though not in a
 better case) the Mother is the *Nurse*. The wit of Man
 hath made a Foard in the depths of God, it hath
 found out the wayes that are past finding out, and
 where St. *Paul* cryes out *O depth*, there they leade a-
 long their schollers, that they passe through it allmost
 with dry feete. The plot of *Election* and *Grace* is disco-
 uered, and these men will tell you the reasons of Gods
 Counsell; Neither is it a new devise of mine, to ac-
 cuse Mans wisdomē of this folly, it hath long since
 beene done: yet will I bring a witnesse whom I may
 call an *Oracle* of these last times, a man of the most
 sound and definite Iudgment, that these latter Ages
 haue brought forth, And his discovery may very well
 serue for a remedy.

The

The Divines of greatest name, hold that Article (of free Predestination), for Orthodox; and the contrary for Hereticall, because good writers of the Schoole, as Saint Thomas, Scotus and others, did criminally thus beleene, That God before the foundation of the world, out of the ruinersall masse of mankind, by his onely and meeke mercy did chuse some to glory, to whom he prepared effectuall meanes for the obtaining of the same, and this is called, so Predestination. And of these there is a certaine and determined number, which is not to bee increased, &c. Yet this opinion was oppugned by other Divines, but of lower note, who called it hard, cruell, horrible, and impious, as that which made God to bee an accepter of persons, &c.

The first sentence, indeed comprehending a great mystery and secret, doth humble the minde of man: and while on the one side, it presents to man, the deformity of sinne, and on the other side the excellency of Gods grace, it wholly fixeth him upon God. The second opinion is more plausible, popular, glittering, and agreeable to the pride of mans heart, and in this respect it was acceptable to the Fryers; professing more the Art of preaching, then the sound knowledge of Divinity. It did also seeme more probable to the Courtiers, as being agreeable to reasons of policy. And indeede those who defended it, because they relied on reasons meerly humane, they prevailed with men of humane wisdom, but when the matter came to bee tryed by testimonies of Scripture, then their cause soone fell to the ground. Hist: Concil: Trid: Lib: 2.

So wee see here the same Author leades vs to a second ground of *Arminianisme* which is Policy. It were too long for a worke which I intended to bee short, to insist on the severall sorts of Policy, in which this error

Politicke grounds
of Arminianisme.

hath beene rooted, and from which it hath spring vp, and spread abroad the branches of it. My Author hath discovered one of the Friers; in termes their name best for Rhetoricall perswasions, and plausible declamations. And I with other Clergy-men had not also their Politicke endes, and did not seeke to get glory to themselves, by selling the glory of God. No question it were an outward and seeming glory to them, if when a man hath killed the seed of God in him, they without any seed of God could make this man to live againe, & to enter into heaven, not being regenerated, that is, having wholly lost his *Regeneration*. But in these gaines, God looseth; for his seede looseth the glory of being incorruptible, that corruptible man may get the glory of God.

3 But I hasten to another *Policy*, and that is, *The plot of bringing in Popery*. Whosoever will bring in *Popery*, into a country strongly fixed in the *Protestant Doctrine*, must not presently fly in the face of the whole *Protestant Doctrine*, but his onely way, is to worke into it by these degrees of plausible *Arminianisme*, even to put in these little theeves (they seeme litle to naturall men) into the window of a Church, & then they may vntocke the doores of a Church, and let in all *Popery*. Our Religion is contained in diuers & severall Articles, & they run vpon one Thred of Establishment & Authority, now if you can cut this Thred but in one place, and breake through the Authority which established the, you may easily see, that all the rest like beades will run our. But here a word may serue to the wise.

4 Fourthly, *Arminianisme* being a kind of twilight, and a double-faced thing that lookes to two Religi-

ons at once, *Preſtantifme* and *Papery*, hee that is in it, is like him that ſtands in the borders of two adioyning Kingdomes, who is ready to dwell in either, as either ſerues his turne beſt. So that an *Arminian* is like a flying fiſh, if preferment be among the birds, he is ready to fly after it with the birds, and if it be among the fiſhes, then among the fiſhes he will swimme after it.

Fifly, it ſeemes to be a factious ground wherev-
on Politicke men may worke their owne ends, & that
I may vie the wordes of one that perchance will be
more pleaſing to ſome, and one that ſeemes to acknow-
ledge ſuch a thing *de facto*. Did *no wiſer men, or man*
worke upon perhaps exasperated mindes, or exasperate MONTA-
mindes to worke upon, as it hath happed elſe-where in GVES
pointes of controuerted Diuinity called into queſtion, or Appale. p. 42.
maintained on Foote, that Religion may ſerue for a ſtal-
king horſe to catch ſooles, and bee pretended to ſerue
Turnes. His ſignall only of Enes year 1641.

For I yet haſten to a Sixth Policy, and that is a fear-
full one, even a Policy to looſe Religion, Land and
all. For there is not a Policy more advantagable to the
Spaniard, then to bring in Diuiſion into a Land, by
bringing in *Arminianiſme*. This is not wordes but
deedes, which I ſpeake. For even this Diuiſion, had
almoſt forfeited the *Low-countrys* to the *Spaniard*.
And whom the warres of ſo many yeares, did make ſtill
ſtronger, the peace of a few yeares with *Arminianiſme*
had almoſt brought to ruine. And it is well knowne
to ſome that haue travelled, that this very Counſell
hath beene given to the King of *Spaine*, by an exe-
crable Author, for the deſtruction of *England* and the
Low-countrys, even to bring in this doctrine, which

now hath gotten the name of *Arminianisme*. But farre
 bee it from vs, so to deuide our selues, by opinions,
 that wee should make our selues weake and our ene-
 mies strong. Let vs much rather like brethren, which
 quarrelled before, cast away the quarrels, and loyne
 together against a common Enemy, both of Church
 and State. Let vs strue to put our selues into the same
 Religion, into the same vnity, wherein God protect-
 ed, and prospered vs, against this deuourer of *Europe*,
 and his *Inuincible Nauies*. Wee neede no other Reli-
 gion, no other vnity to preuaile against him hereaf-
 ter, then that wherein wee haue miraculously preui-
 led against him hertofore. The same God of truth and
 peace, will defend vs in the same Truth and the same
 Peace. And I doubt not but the heart of the Parlia-
 ment is to this Truth and Vnity, and fully resolved,
 to passe by that path vnto all due seruice, and fir-
 supply that may tend to the strength of *H I M*,
 who is called in the Scripture *The breask of*
our Nostrills, and to the confusion of His
 and our Enemies. *Amen.*

AN ADVERTISEMENT CONCERNING the Allegations.

I thinke it fit to cleare the pertinencie of the Alle-
 gations, which perchance by some may be miscon-
 ceived.

First in the point of prædestination; I thinke those
 since *Austen* are most of them without exception, and
 speake to the poynt it selfe; which is a free choice of
 some, from the whole corrupted Masse, they being
 like

likethe rest when they were chosen; but made to differ by choosing.

Those before *Austen*, if they bee not so full and punctually *Austen* himselfe (there alledged) doth excuse them, yet I doubt not but they do show a difference of men, made by the more grace and pleasure of God.

Secondly in the point of Freewill: I thinke the maine point of supposed freedom is this: An indifference or aequilibrium of the *will* no way partially inclined; but equally able to incline it selfe any way. In this freedom the *will* is imagined of some, to be set by a generall sufficient grace, whereby it is freely able to believe or not to believe, to receive the grace of saluation or to resist it. And in this opinion, the will it selfe is the fountaine of receiving saluation; and grace doth not phisically and effectually moue the will to an assured receiving of it. But the will freely moues it selfe, yea moues grace toward the receiving of it. Yet further some do not only put *freewill* where there is a state grace, but even there where is only the state of nature, and vnregeneration, and to this end they peruer the place of *Paul*: *Thy will is ready with mee*; but there wantes power to effect it by reason of the load and chaynes of sinne which hinder the affecting. For here they say *S. Paul* spake of himselfe as hee was vnregenerate: though it cannot bee denyed but *Saint Paul* was regenerate when hee spake it, yea, hee sayes in the same place that *hee served with his mind the Law of God*; which no vnregenerate man doth: *Rom. 7. 25.*

Now these places which shew the power and effect

cy of *Grace* on the *will*, not leaving it in an equillibriousnesse and indifferency to all wayes, but inclining it certainly and effectually one way, these I thinke are pertinent to disprove the supposed freedom of will, which rather moueth grace, then is moued by grace. They disprove the kingdome of the will ouer grace, and do proue the Kingdome of God in grace on the will.

Againe those places which shew the power, dominion, and tyranny of Lust and the Law of sinne on the will, they are also pertinent to disprove the same supposed freedom of will. For they shew the mighty and effectuell power of sinne on the wil, in the Captiuitie of the will vnder the Law of sinne. For where there is a Captiuitie, there cannot bee this imaginary Freedom. Againe this very Captiuitie of the will vnder Concupiscence, necessarily interreth, a subiection of the will in Regeneration vnder effectuell and reigning Grace, as profound *Bradwarden* excellently gathers in the place alledged vpon this point of Free-will. For the strength of Concupiscence must be counterpoysed in the will at least by an equal strength of grace: wherefore if Concupiscence haue so much power to incline the will from God to the Creature, surely Grace in the conuersion of a sinner must haue so much power as to incline the will to the Creator from the Creature.

If it bee sayd, That some of the Fathers, do speake somewhat more largely for freewill in other places, that moues mee litle. The one may bee the sayinges of preiudice, the other of Iudgment, the one may proceede from an opposition to the *Manichees*, the other from

from a single, and irrelative consideration. And it is acknowledged generally that before *Revelation*, there was an inconvenient largeness in many for assertions concerning *Revelation*. Sure I am that some have been from the Spirit, that attribute (especially in affirmations vnto God) left glory to man, and most to God. And the Dictates of the Spirit should onely bee of Authority in points of Divinity.

Lastly, for the point of *Certainty of Salvation*, I know there is a twofold *Certainty*. Things are certaine in themselves, or they are certaine to vs. And places that affirme either of these concerning the Salvation of Saints, do also affirme a final Perseuerance of Saints. For if our saluation bee certaine in itselfe, our perseuerance without which there is no saluation, is also certaine. And if our saluation bee certaine to vs, our perseuerance without which there can bee no saluation, is also certaine to vs.

And howeuer some may perchance object other places of the Fathers, that from temporall desertions, great falls of the Saints, and finall Apostasies of temporary beleuers (*Matt. 4. 16. 17.*) do seeme to intimate a generall possibility of falling from grace, yet it is worthy to be noted, that among and amid these doubts which humane frailty suggesteth, the voice and testimony of the Spirit breatheth forth, that layes hold on heauen, as an vndoubted inheritance, inferring now in these Saints, as before in *S. Paul, Iffons, then herres, and he was exalted with Christ*. And one testimony of this Spirit of *Truth*, is of more worth then all the doubts of humane frailty.

True it is and wee acknowledge it, that the best
Saints

Psal. 77. 8. &c.

Saints are sometimes terrified with their owne great infirmities, Gods temporall desertions, and the fearfull falls of others: And in these agonies they say; *Is his mercy cleane gone for ever, doth his promise faile for evermore?* But: withall being received by the Spirit, they acknowledge, *This is mine infirmity: Gods way is (high & spirituall) in the sanctuary, & with his strength hee redeemeth his people.* And even this very terror of the Saints, from which some would make an obiection against *Certainty of saluation*, is an answer to another obiection made against the same *Certainty*. For these terrors serue for a remedy against that carnall security, which they doe vsually object against *Spiritual Certainty*.

1. Pet. 1. 5.
Rom. 11. 36.
Luk. 2. 13.

To summe vp all these Doctrines into a chaine and connexion of blessednesse: while God of his free mercy chuseth some to saluation, from others equally wrapped in one masse of corruption; while by effect, all Grace hee rules in their hartes and wills, and lastly while hee dwelles & continues his kingdome in them by an immortall seed, keeping and leading them infallibly to saluation; Man is safe being kept by the power of God vnto saluation; and all the glory of Mans saluation is given to God. And then let all the world listen to the musicke of heauen resounding in this Doctrine: *Glory be to God on high, and peace on earth.*

And let all the people say,

Amen.

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